The Christian Century

PUBLISHED WEEKLY

Mr. Pew and the Clergy
An Editorial

Is the Yonan Codex Unique?
By Bruce M. Metzger

Communists vs. Polish Church
By Ann Su Cardwell

Why Care About Indians?
By Harold E. Fey

FEBRUARY 22, 1956

In This Issue

David H. C. Read

who writes The Christian Century's Lenten meditations for 1956, recently came to the pulpit of Madison Avenue Presbyterian Church, New York city, from the chaplaincy of Edinburgh University in Scotland. Mr. Read has written a number of books, the latest of which is on Scribner's new list. Its title: *The Christian Faith.*

Ann Su Cardwell

lived from 1922 to 1939 in Poland, where her late husband was a Y.M.C.A. secretary. Now a free-lance writer living in New York city, she has kept in close touch with Polish affairs, writing on them for various magazines.

Bruce M. Metzger

is professor of New Testament language and literature at Princeton Theological Seminary. He is on the board of directors of the American Bible Society, and a member of its committee on versions.

Harold E. Fey

editor of The Christian Century, will follow up his article in this issue with others dealing with the relation of American citizens to their Indian neighbors as they seek to adjust to the tempo of modern living.

Charles M. Crowe

pastor of the Wilmette Parish Methodist Church, Wilmette, Ill., is chairman of the Rock River Methodist conference's board of temperance.

Chad Walsh

an Anglican clergyman, is professor of English literature at Beloit College.

Frank A. Brown

is a retired Presbyterian, U.S., missionary now living in Norfolk, Va. An article by Mr. Brown, "Lepers Do Not Walk Alone," appeared in last week's Century.

Chung choon Kim

becomes The Christian Century's new correspondent in Korea with his dispatch on page 254. A graduate (B.D., M. Th.) of Emmanuel College, University of Toronto, Mr. Kim is pastor of the Sung Nam Presbyterian Church in Seoul and dean of the faculty at Hankuk Theological Seminary.

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The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copies, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Feb. 24-26. Bucknell University Burma-Bucknell Weekend, Indianapolis; Ambassador U Win, speaker.
Feb. 24-26. National Council of Presbyterian Men (U.S.A.) Western Area Meeting, San Francisco.
Feb. 24-26. American Friends Service Committee Institute of International Relations, Syracuse, N.Y.; theme: "Bandung and Geneva—Now What?"
Feb. 25-26. A.F.S.C. Regional Peace Education Conference, Central Y.W.C.A., Chicago.
Feb. 26. Chicago Sunday Evening Club; Nels F. S. Ferré, speaker.
Feb. 26-28. National Council of Churches Home Missions Council Conference on Racial Integration in Church-related Schools and Colleges, Atlanta, Ga.
Feb. 26-March 2. United Lutheran Regional Evangelism Mission, Lihue, Hawaii.
Feb. 26, March 4, 11, 18. Temple Baptist Church Christian Marriage and Parenthood Clinic, Los Angeles.
Feb. 27. United Church, Raleigh, N. C., Institute of Religion; "The Supreme Court Decision—a Town Meeting"; George V. Denny, Jr., moderator.
Feb. 27-March 3. Union Theological Seminary James Sprunt Lectures, Richmond, Va.; James Hastings Nichols, Markus Barth, Paul Freeman Barackman, speakers.
March 2-4. Student Christian Movement Regional Conference for Students Preparing to Teach, Buffalo State Teachers College, Buffalo, N. Y.
March 4. Chicago Sunday Evening Club; Douglas Horton, speaker.
March 4-9. United Lutheran Regional Evangelism Missions, Kansas City, Mo.; Austin, El Paso, Tex.
March 5-9. N.C.C. Joint Commission on Missionary Education, Buck Hill Falls, Pa.
March 6-7. N.C.C. Broadcasting and Film Commission Annual Meeting, New York city.
March 8-10. N.C.C. Commission on Christian Higher Education Mid-Atlantic States Area Interseminary Committee, Lancaster, Pa.
March 11. One Great Hour of Sharing.
March 11. Chicago Sunday Evening Club; Alan Walker, speaker.
March 11-16. United Lutheran Evangelism Missions, Shenandoah, Va.; Memphis, Tenn.; San Antonio, Tex.
March 11-17. Girl Scout Week.
March 16-19. National Council of Presbyterian Men (U.S.A.) Central Area Meeting, Chicago.
March 18-23. United Lutheran Regional Evangelism Meeting, Harlingen Valley, Tex.
March 20-24. Church of the Brethren General Brotherhood Board, Elgin, Ill.
March 22-23. N.C.C. Division of Foreign Missions Far Eastern Joint Office Annual Meeting, New York city.
March 22-24. 7th Annual Evangelical Social Work Conference, Wheaton College, Wheaton, Ill.
March 23-25. Student Christian Movement Regional Conference for Science and Technical Students, University of Rochester, Rochester, N. Y.
March 25. Palm Sunday.
March 30. Good Friday.
April 1. Easter.
April 2-4. Colgate Rochester Divinity School Annual Post-Easter Convocation, Rochester, N. Y.; Wilhelm Pauck, Ayer lecturer; John A. Mackay, Rauschenbusch lecturer; Robert J. McCracken, convocation chaplain.
April 4-6. Associated Church Press Annual Meeting, Toronto.
April 8-13. N.C.C. Broadcasting and Film Commission Religious Radio-Television Workshop, Flint, Mich.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, FEBRUARY 22, 1956 NUMBER 8

EDITORIAL

Second Week In Lent

WE SOMETIMES fear that the child of today with the miracle-buttons of science at the tips of his little fingers may have lost the capacity of wonder. Not for him the astonishment with which some of us greeted the first whisper in the headphones when the cat's whisker had found the sensitive spot on the crystal. (He would not know what we meant). Yet time and again we are delighted to see the dawn of amazement at the simplest things of God's creation. The modern child can still stand round-eyed before an animal or an icicle. A good part of our becoming as little children is the re-creation of this sense of wonder. In our pedestrian following of the Lord Jesus is there much amazement in our souls? We know what it is to be rebuked, to be encouraged, to be disciplined, to be tested. But to be amazed? When we think of his divinity we soon become involved in the mental gymnastics of the schoolmen, instead of letting "God of God, Light of Light, very God of very God" echo through the church as a cry of sheer wonder and amazement. When we think of his humanity we let his words fall into a pattern of moralistic exhortation and turn his deeds into bloodless allegories, instead of living again the astounding drama of the Incarnation. "Never man spake like this man." "What manner of man is this!" We read that when Jesus strode on ahead on the way up to Jerusalem the disciples followed and "were amazed." Nothing is more needful for our devotions than the injection of some of this amazement and wonder. It will do more for our souls than a dozen pious resolutions falteringly held during Lent.

O God of unfathomable grace and love, shine into our hearts the light of the knowledge of Thy glory in the face of Jesus Christ. Amen.

Creaking McCarran Act Should Be Amended

PRESIDENT EISENHOWER has asked Congress to amend the Immigration and Nationality act of 1952, usually known as the McCarran–Walter act, and we hope his request will be granted promptly. Unless something is done right away, not more than half the refugees authorized to enter the United States before the end of next June will find it possible to enter. Thousands will turn away, after waiting in some cases for years, in bitter disappointment. At present security clearances take from five to twelve months. We agree with the trustees of the Church Peace Union, who declare that the U.S. immigration and citizenship policies incorporated in the act are a betrayal of our "philosophical, political and economic heritage as a nation." They point out that enforcement of the act "has estranged friends and allies abroad and has therefore seriously damaged our national interest." This being undoubtedly the case, the act should be amended, as the President has asked. Its basing of the selection of prospective immigrants on national origins rather than on physical, mental and moral fitness, should be changed. Unused visas of some countries should be reassigned to other countries having many people who desire to enter. The C.P.U. urges that "the total number of immigrants to be admitted annually be a flexible figure, taking into account the potentialities and needs of our economy." The conditions under which scientists, religious leaders, businessmen and others who desire to enter for a temporary period may come in should be made less exhausting and onerous. Grounds for deportation should be clearly defined, a statute of limitations applied to deportations and a just system of hearings and appeals set up in these cases. The whole matter should be placed in the hands of the state department, which should humanize the handling of visas. Our foreign relations have suffered enough from this act, but our self-respect as a free and humane people has suffered more.

A Cool, Long Look At Revival

EXCEPT AMONG certain statistic-happy evangelists, current excitement over a revival in religion stands in direct ratio to distance from the scene. Reporters, columnists, some denominational executives can get very aroused over the figures that have been worked up about the surging new life in our churches. Ministers, teachers, responsible administrators who labor daily right where the revival is supposed to be springing, however, are far from carried away. Donald R. Heiges, executive secretary of the National Lutheran Council's division of student service, is just such a responsible administrator. His work keeps him in close touch with the academic wing of the religious revival. He knows better than most what real advances have been made: more than 60 per cent of the state-supported universities now offer courses in religion for credit; 1,200 colleges had religious emphasis weeks last year; student benevolence giving and social action are up. James L. Stoner, director of the University Christian Mission of the National Council of Churches, reports more of the same: there are over 3,000 religious groups on cam-

puses now, employing 1,200 full-time campus religious workers where 200 sufficed 20 years ago. Yale, which had 50 undergraduates in religion courses in 1935, now has 500. Princeton, which had 21 undergraduates taking a religion course in 1940, now has 700 in such courses and is adding a graduate department of religion. Stanley Rowland, Jr., in two comprehensive articles for the *New York Times* (October 22 and 24, 1955), confirmed this new picture of religion on the campus. Dr. Heiges feels the lift of the afflatus, but his feet do not leave the ground. In spite of all the statistics he will not identify the renewed academic interest in religionists with a real religious revival. Everything so far is the preface to revival, he has reported to his colleagues. Intellectual curiosity about religion has yet to become repentance unto faith. The faith —which Mr. Rowland reported is now examined by students with rigor learned in other academic disciplines—is not yet being used by students in understanding and interpreting the other disciplines. Just another upsurge of religion is nothing to get excited about. They come and go. An *out*surge of religion is what we are still looking and praying for: a revival which confronts and integrates every department of the human enterprise with the Christian faith. A revival useful as a river flowing to the sea.

Who Incites Southern Race Mobs, and Why?

MOBS DO NOT just happen to assemble, say at the University of Alabama. Mobs are incited, and this incitement is done by men who use the mob to serve their own ends. Mobs are a political device for perpetuating minority rule by terror. Hitler knew how to incite and manipulate the mob; Mussolini knew and Franco knows. The communists in a score of countries from Korea to Morocco know the uses of hysteria for controlling people for communist ends. The politicians of the Middle East are expert in calculated incitement, summoning the lowest element to come boiling out of the market places to loot, burn and murder when they have a reason to do so. In our opinion, the riot at the University of Alabama was incited for a political purpose. It did not require 5,000 yelling men to prevent Miss Autherine Lucy from attending classes in library science. A thousand might have done it, or even a dozen, although obviously no one Alabaman would have stopped this quiet Negro schoolteacher all by himself. But it did take all those thousands to create a sense of panic, a mood of despair on the part of the majority of good people, so that they would interpose no effective resistance to the minority. The pay-off came at the end of the week of Alabama's humiliation. The White Citizens' Councils held in Montgomery what the Associated Press called a "roaring pro-segregation rally . . . that drew a crowd estimated at 15,000." It was an organizing meeting for the White Citizens' Councils—the current version of the Ku Klux Klan. It was addressed by Senator Eastland, the Mississippi Democrat who has done as much to incite lawlessness as anyone else in recent years. The senator successfully channeled the passion whipped up by the riots into more organizational development for White Citizens' Councils. "We must organize every county, city and every community into a grass-roots organization such as you represent here," he shouted. He also advocated a tax-supported regional organization—the use of public funds to disintegrate the consensus on which the nation is built. So mob-created passion becomes the instrument by which minority rule moves toward dictatorship.

Should Federal Force Be Used in South?

POLITICAL EXPLOITATION of the current crisis in the south is not confined to representatives of one party. Demands by the National Association for the Advancement of Colored People that the federal government move troops into southern states to enforce the anti-segregation ruling of the Supreme Court become political when they are pressed on Democratic presidential aspirants, who are not in office, instead of upon the appropriate officers of the government who are in position to enforce the demand. The N.A.A.C.P. knows the law and has made good use of that knowledge. It must know that the Constitution requires a request by the legislature or the governor of a state before federal troops can be brought in. The likelihood that Governor Folsom of Alabama, who goes fishing when a mob storms the university in his state, or the legislature that has branded the action of the Supreme Court as "null, void and of no effect," will make such a demand is remote. What then is the purpose of pressing it? And why attempt to link the proposed federal aid to schools to enforcement of the Supreme Court's ruling? The court itself refrained from attaching penalties for noncompliance. Federal aid to schools is needed now by the children of both races, and they are the sufferers until such help is forthcoming. Surely the children are not to blame, and they should not be penalized. Southern legislatures which do not hesitate to wreck educational or recreational (park) systems cannot be coerced by threats of loss of federal aid or use of federal force, and the attempt is freighted with peril. Whether we recognize it or not, an important element in the present situation is the fact that no way was found to avoid the use of force 96 years ago. We must find a way now.

French Colonists Dare Algerian Deluge

COLONIALISM might not be such a thorny problem if it weren't for the colonists. Again and again the good intentions of liberal governments to ease the bonds of empire have been thwarted by their colonists, adamant in refusal to give an inch to impatient nationalisms. This is happening again in Algeria, where France—and the rest of us—will be extremely lucky if the French government manages to work out the situation without bringing on a full-scale Arab revolt. The new French government, headed by Socialist Guy Mollet, knows that something drastic must be done in Algeria if Arab exasperation against the innumerable special privileges granted in the past to induce Frenchmen to settle there is not to boil over. Premier Mollet's first important act on taking office was to appoint General Georges Catroux, who had Arab confidence, resident minister of Algeria and to go there himself

with the avowed intention of introducing reforms which would have placed Arab and French colonists on the same political and economic level. Mollet was greeted in Algiers, however, by such mob demonstrations from the *colons* that he lost his nerve, announced that he had accepted the resignation of General Catroux, and lapsed back into the old and pointless game of interviewing "representatives of all tendencies" before adopting a program. As this is written the French colonists are reported to be gloating over their easy victory in scaring any ideas of important action out of the premier's head. What they apparently fail to perceive is that, by thus blocking the gradual and moderate reform program which Mollet and Catroux contemplated, they have made it certain that the most radical elements among the Arabs will take over leadership of the nationalist cause, and that these will reject anything short of complete French surrender. The *colons* seem to believe that, with their support from de Gaullists, Poujadists and old-line conservatives in the French National Assembly, backed up by the current concentration of almost all the French army in North Africa, they can hang on to their privileges for the rest of their lives. They are indifferent to what happens after that. "After us, the deluge." But they delude themselves. The deluge is closer than they think. We can only hope that if and when it comes it will not sweep the whole Mediterranean world into catastrophe.

Are the Scientists Losing Status?

ONE CAN HARDLY help sympathizing with Dr. I. I. Rabi's outcry against the degradation which our time and society is visiting on the scientists. Dr. Rabi is Columbia's famous Nobel prize-winning physicist, and was one of the handful of men who, with Einstein, induced President Roosevelt to go all-out to produce the atomic bomb. At an anniversary meeting of the American Institute of Physics, Professor Rabi charged that in this country esteem for science and scientists is "lower than it has ever been in this century," that despite our munificent support of scientific activity the influence of science on our culture "becomes less and less," and that all our hullabaloo about needing more scientists merely means that we are scared of the Russians. What the speech summed up to was a charge that at least in the United States the scientist is regarded as primarily a technician and his work is judged, and supported, accordingly as it (a) enables us to forge ahead in the competitive race for profits or (b) promises to wipe out the Russians, if necessary, before they wipe us out. The editorial rebuttal of the *New York Times*—which gave an extensive report of Professor Rabi's speech—that this is also an age in which the scientist is honored because everyone knows the name of Dr. Salk, is hardly a happy one, for if ever a scientist got the huckster treatment it was Dr. Salk. Yet while we agree with Dr. Rabi that the "pure" scientist (and note that adjective) deserves to be recognized for the depth of his devotion to the unlocking of nature's secrets, we nevertheless would remind him of two things, neither a defense of society's blundering thinking but both not without influence. The first is that the scientist is no longer believed capable of answering ultimate questions. It was this expectation which made him the god of the 19th and early 20th century. And the second is that if he protests because he is judged by his ability to produce maximum destruction, it was he who dazzled the common herd by his assumption of this role. The scientist's loss of status, if it has occurred, is largely of his own making.

Europe Moves Toward Pooled Atomic Plan

DEVELOPMENT of atomic power for peaceful uses seems to be making progress in Europe. The main difference lies between those who advocate a 17-nation cooperation and those who seek a 6-nation pooling of effort. The larger Organization for European Economic Cooperation favors a plan in which all 17 member states will work together without forfeiting any of their authority as sovereign states. On the other hand, the six states of the European Coal and Steel Community have agreed to seek a nuclear pool which goes far beyond the scheme of national development envisioned by the O.E.E.C. They plan to ask their parliaments for authority to merge their efforts in this area also. After considerable hesitation, the British foreign office has announced it favors both plans. It does not see why they need clash and says that Britain may associate herself with this development providing it is not turned into a customs union hostile to nonparticipating nations. ¶A sign of the times is the decision of 175 representatives of industry and government to ask the American Standards Association to make recommendations to industries using fissionable materials concerning voluntary safety standards.

Mr. Pew and the Clergy

DO CLERGYMEN dominate the Protestant denominations holding membership in the National Council of Churches? If so, are these men using their power within the churches to impose a philosophy of statism on the council? Are they making the council an instrument for promoting socialistic policies for the United States? Have these men of power lost their capacity to understand the true nature of the church, the gospel they are committed to preach and the lay membership they are committed to serve? These are sweeping charges. They are made by J. Howard Pew of Philadelphia, former president of the Sun Oil Company and former chairman of the National Lay Committee of the N.C.C. They have been spread across the nation by David Lawrence, who has used his syndicated newspaper column and the February 3 issue of his magazine, *U.S. News and World Report*, to give the impression that he agrees with Mr. Pew the answers to these questions are Yes.

"Layman and Clergy at Odds on Role of Church in Politics," headlined Mr. Lawrence. "A five-year controversy in the Protestant church is disclosed now for the first time," the article begins, with heavy type over a red tint-block. "The issue: Should the clergy take sides in political, social, economic questions? A committee of prominent laymen, says the chairman, believes the church is getting too deeply into political action. Protestant clergy,

the lay group believes, ought to hold more closely to religious matters, stop issuing controversial statements in other fields. But the clergy, with the upper hand, now have permitted the 190-person committee to be dissolved. The final outcome: Still uncertain." After repeating how all this had been hidden from an unsuspecting world until *U.S. News* dared to tell all, the paper says: "The lay group, composed of 190 persons, was dissolved last year after a protracted argument with the clerical heads of the National Council."

I

What are the facts? (1) The only controversy that has existed, prior to the Pew–Lawrence outburst, has been between Mr. Pew and a few of his associates who sought to censor the public pronouncements of the National Council, and the lay and clerical representatives of the churches who refused to grant them that right. (2) There is no "Protestant church," and if such a church existed the National Council would not be it. (3) The activities of Mr. Pew and the small group for whom he spoke have been reported. The first references to them appeared in The Christian Century, pages 1475 and 1500, in the issue for December 13, 1950, which reported the formation of the National Council. (4) The specific concerns of the lay committee deserve attention. During its life it objected to an N.C.C. study conference criticism of the Bricker amendment, although the conference spoke only for itself; to a General Board pronouncement against the "procedural abuses" of congressional committees at the height of the McCarthy hysteria; to support for the United Nations; to the N.C.C. department on the church and economic life being permitted to issue a statement on the relation between economic principles and Christian faith.

(5) The fundamental difference between the leaders of the lay committee and the majority on the General Board of the National Council concerns what is moral and religious. The lay committee said in 1954: "Our committee believes that the National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy *having no moral or ethical content* [italics ours], promoting division where unity of purpose should obtain, nor do we believe that the National Council has a mandate to engage in such activities." The majority on the General Board has insisted that the basic issues in current decisions have a religious as well as moral content, and especially that such content is found in the questions on which the council has chosen to speak.

The genesis of the lay committee has a bearing on the reason for its demise. When the National Council was about to be formed in late 1950, a number of church leaders feared it would have difficulty in financing its budget. So several persons of large means, including Mr. Pew, were asked to help launch the council. At that time, as The Christian Century said, "to the American public Mr. Pew's name [was] virtually a symbol for ultraconservative positions on practically all public issues." It was a matter of great surprise to the constituting convention when his name was presented by the planning committee as chairman of what was first called a "Lay Sponsors Committee." Surprise became concern when a crowded program was torn up and Mr. Pew was given a half-hour to address the officially appointed delegates of the churches.

In his speech he said his committee was to help formulate "announcements and statements of policy in fields in which the lay groups have a special competence and interest." Visions of censorship arose when he referred to the necessity of "speaking in public with a single tongue." Later at the first meeting of the General Board Bishop G. Bromley Oxnam objected to setting up a lay committee outside the constitutional structure of the council and giving it what Samuel McCrea Cavert, speaking for the planning committee, had described as "overarching" responsibility without final authority. The bishop made it clear that the churches would not stand for censorship of their pronouncements. The vote authorizing the establishment of the lay committee stressed the importance of integrating its members into the regular work of the N.C.C.

II

This was to become a crucial point. As time went on the Pew committee, as it came to be called, reached out for more power and was met by insistence that its members take their place in the regular work of the council, as per the original pact. This it finally refused outright to do. In 1954 its officers wrote the president of the council: "The over-all view of the council's work, plus the opportunity to review this composite picture, is essential to the keeping together of this group of 190 lay people. If our primary task is to be the interpretation of the council's work, then we must know the whole picture collectively, be organized to discuss it and plan its interpretation together." Collectively! Strange word for apostles of individualism! In less pious company, their insistence on acting "collectively" would have been called an attempt to form a power bloc. At this time the General Board asked the lay committee to complete the integration of its members into the working committees of the council by June 30, 1954, and end its work at that time. When this was not done, its life was extended for a year. The committee went out of existence at the end of June 1955.

From the beginning it was quite obvious that the leaders of the lay committee conceived of its function as a sort of House of Lords, with veto power over those actions of the officially appointed representatives of the churches which did not suit them. That could not be allowed to stand, for the churches had never delegated this power to the lay committee. So Mr. Pew complains that "we lay people found ourselves not only deeply in the minority but often poles apart from the clergy who invariably outvoted us ten to one in these sessions." This figure is significant, for the clergy, while in the majority on the General Board, do not outnumber the laymen ten to one. Many laymen, including members of Mr. Pew's committee, voted against Mr. Pew.

In the course of time members of the lay committee who did not agree with Mr. Pew found they were not notified of meetings or consulted on statements. It is not inappropriate therefore that the final statement should be issued by Mr. Pew himself, with the assistance of Mr. Lawrence. A couple of years ago some men of means at the center of

the Pew committee began to apply financial pressure by withholding their contributions to the National Council. To their astonishment and its own, the council balanced its budget without their help. Now the council is receiving help from contributors who would not have given it unless the churches' representatives had demonstrated that they spoke for the churches and nobody else.

III

It is now clear, as Mr. Pew says in his *U.S. News* statement, that the National Lay Committee relationship with the National Council was foredoomed to disappointment from the beginning. Reasons for the disappointment, in our judgment, included such factors as these: (1) The attempt on the part of the planning committee to relate to the council men and women whose principal qualification was that they were possessed of larger than usual means, or of ways of obtaining money, rather than their demonstrated interest in the work of the churches. (2) The misapprehension on the part of some of the leaders of the Pew committee that they were entitled to receive more attention than their views would receive on their merits because of their special and anomalous status.

(3) The tendency on the part of some members of the Pew committee to believe that persons who do not accept their economic views are necessarily radicals, socialists or worse, plus their general disorientation to the political trends in post-depression America and in the post-U.N. world. (4) Their shock on discovering the actual disparity in the proportions of laymen and clergymen in the higher echelons of Protestant life. Mr. Pew tellingly quoted Bishop Oxnam as saying at the Denver assembly of the N.C.C.: "There has been a tendency in recent years to expect religious professionals to carry too heavy a share of those responsibilities which should be carried jointly by professionals and laity." Mr. Pew is right in believing that laymen do not carry enough weight in denominational or interdenominational councils; he erred, in our judgment, in thinking that if the proportion of laymen had been higher in the General Board or the General Assembly, his views or those of his closest associates would have had greater popularity or chance of adoption.

On the contrary, their leadership foundered on the opposition of such laymen as Charles P. Taft, J. Irwin Miller, Charles C. Parlin, H. Torrey Walker, Al Whitehouse, J. Earl Moreland, Richard Hoiland, Dr. Robert Wilson, Ronald Bridges and Charles E. Wilson, to name only a few. But Mr. Pew's protest will not have been in vain if the denominations recognize that their representation in the boards and committees of the National Council is still overweighted with clergymen, after some efforts to correct this condition, so that further efforts are needed. For example, the list of members of the General Board issued on January 31, 1956, contains, according to our count, 253 names. Of these 41 are laywomen and 72 laymen—a total of 113. That isn't ten-to-one clerical domination, or even two to one, but it is better than one to one, and even that would be too high a proportion.

How to Handle Your Correspondence

EDITOR THE CHRISTIAN CENTURY:

SIR: Realizing that one of the burdens of life which drive many people into nervous breakdowns is the matter of answering letters, I am moved to throw a rope to rescue the perishing. I know that this practical wisdom from a misspent life will be a lifesaver. Here are some things you can do with a tall pile of letters:

1. Don't do anything. Most letters will not need an answer if you give them time and don't bother them. They just automatically answer themselves. Take those letters about a crisis or several, impending in March, and "will you do something about it?" When you pick them up the 9th of May you will see that no answer is needed. They have answered themselves—one of the wonders of the age of automation, though Mr. and Mrs. Neanderthal knew about this, and besides they could use the collection of letters-on-stones to build a new hut.

2. Get some correspondence cards and a sheet of two-cent stamps. Write in a very large hand as though you were John Hancock signing the Declaration of Independence. By the time you have written "Thanks, old man" (no matter what for) and "Best wishes," there will be no more space left. That card will warm the heart of your correspondent. Two great letter writers, S. Parkes Cadman and William Lyon Phelps, practiced this art with great acclaim.

3. Answer with printed cards. I just got that tip from my insurance company. I had written them a nine-page letter explaining how I got writer's cramp and which fingers had it worst. I got a lovely printed card saying they received my letter and thank you. So I am getting some cards printed.

4. Send them your picture. You can do that with just a flip of the wrist in three seconds. The soft-minded will love it. The tough-minded have got your number already, so it will not make any difference.

5. Send the same letter in answer to all mail. This is easier on the brain cells (if any). Don't multigraph them—horrors, no! Have your wife, poor wretch (as Pepys used to refer to his beloved), do the typing. All you need to do is to put in the address. Have her explain that you have a severe case of enocholotis. That does not mean anything but is impressive. Have her say it is not fatal but will incapacitate you for two months. Meanwhile you can live happily ever after.

6. Finally—*and this is important:* If you get a letter from the Village Improvement Society of Horseheads, New York, asking you to speak for half an hour on "The Past, Present and Future of Civilization," for twenty-five dollars, *Don't Write—Telegraph.* Telegraph (collect) the word "Yes!"

Hoping to hear from you,

Yours,

SIMEON STYLITES.

Communist Attack on Polish Church

By Ann Su Cardwell

SINCE THE POPULATION of Poland is roughly 92 per cent Roman Catholic, it is this church that the Soviet-directed Polish regime must either destroy or make its tool if Poland is to remain under Soviet control. Destruction of Vatican influence but preservation of the ecclesiastical organization with a regime-chosen hierarchy and parish priests is the Kremlin's aim. In effect this would create a fictitious Polish National Catholic Church serving Moscow in Poland as the Orthodox church serves it in Russia. It is known that plans to achieve this aim were made and men appointed to carry them out in Moscow in 1944.

Fearing a direct attack on the church would bring on a revolution, the Polish Communist regime at first maintained an air of friendliness. All it asked of the clergy, it said, was that they keep out of politics. Twice agreements were made, and twice the regime found pretexts for setting them aside and arresting priests, members of religious orders, and church dignitaries, Stefan Cardinal Wyszynski among them. Show trials where charges were "proved" were staged for a few, but most of the arrested were imprisoned and no word given of their whereabouts.

The Progressives and the Patriots

On orders from Moscow two groups were organized—the "Patriot Priests" and a lay society dubbed "Progressive Catholics." Certain members of these groups are known to be paid agents; others are persons who have succumbed under torture or threats of blackmail; still others are opportunists, overly ambitious individuals or weak men persuaded by clever argument. Priests and laymen refusing to join are labeled "reactionaries."

The offensive against the church was carried on along the entire front. The religious press was taken over and put in the hands of the "patriots" and "progressives." Schools conducted by religious orders had been forced to close long before and now the teaching of religion was forbidden in the public schools. All the many orphanages were taken over by the state. Special funds were granted the regime-sponsored Friends of the Children Society for the establishment of schools ranging from kindergarten to teacher training institutes whose avowed purpose it was to inculcate Marxian theory. Atheistic literature now abounds. In books, pamphlets and magazine articles supposedly based on sound scholarship, religion is presented as a mesh of superstitions, a heritage from a bygone age.

No church organizations or activities are allowed, no philanthropic work. Half of the Roman Catholic administrative offices are reported to be occupied by regime collaborators. Theological departments in the universities have been abolished and two theological academies established in their stead—one for those professing to follow Rome, the other for Protestant denominations. The latter includes the group formerly known as the Polish National Catholic (now the Polish Catholic) Church.

Church attendance is large, for worship is not directly interfered with. But there is indirect interference, through calls for "volunteer" work brigades, arrangement of attractive excursions, compulsory meetings and the like for Sunday mornings. In their sermons priests and pastors must avoid anything that might be construed as hostile to the regime. Detailed information on the activity of all clergymen is kept up to the minute in police files. As yet there seems to have been no interference with the teaching of the catechism in the churches. Christenings, weddings, funerals take place as usual, but a civil marriage ceremony is also obligatory. Church festivals may be celebrated and religious processions are permitted.

Rome Strikes Back

But as *Osservatore Romano* (August 19, 1955) stated, these are but the externals of religion. When a regime forbids all religious activity and attempts to force acceptance of a doctrine that under no circumstances can be harmonized with the teachings of the church, these externals are not the equivalent of religious freedom. And the Vatican paper characterizes those who collaborate with the Polish Communist regime as "groups near heresy."

When on June 28 last the Vatican put two regime publications on the *Index,* the struggle between Rome and the regime was sharply intensified. One of the banned publications is *Essential Problems,* a book by Boleslaw Piasecki, the Pole to whom Moscow has entrusted the task of bringing the church into line. The other is the Progressive weekly *Today and Tomorrow.*

The regime countered the Vatican move by openly backing Piasecki through merging the Patriot Priests with his Progressives, thus making him head of all the pro-regime elements. He is also head of the great "Pax" publishing concern. It should be noted that among the Progressives are many internationally known intellectuals of high moral standards. The day after the Vatican decree was issued Piasecki, through a "progressive" paper, offered the regime his group's propaganda services in international Protestant and Roman Catholic circles. Yet all this time the group insisted, and still insists, that it is completely loyal to the Vatican.

The Breach Widens

In a September issue of *Osservatore Romano* the Vatican's position on the Piasecki group's attitude was clearly defined. The statement was prompted by an interview with Konstanty Lubienski published in *Le Monde* of Paris. Lubienski, a prominent Progressive and a Pax official who was the regime's delegate to the last United Nations Assembly, told *Le Monde*: "We unconditionally reject the whole Marxist philosophy, but we do not see what reservations there can be to our open and sincere cooperation in the socialist construction of our country." Rome's reply was that "Catholics may not cooperate in the creation of a new order based on atheistic materialism, on the destruction of religious faith and morality which accompanies

it." In other words, no loyal Roman Catholic can do what Lubienski and his like are doing.

The breach widens, as Moscow intends it should. But Moscow would not have it widen so rapidly that the Progressives cannot take the people with them. Hence redoubled activity both at home and abroad, continued insistence that the state protects religious freedom, publicity about new churches and reconstruction. But the press does not say that all this reconstruction and rebuilding are done with funds and labor contributed by local people. Nor does it ever refer to the confiscation of the large Evangelical church building in Warsaw as soon as the members at great sacrifice had succeeded in restoring it after the war. The Evangelicals continue to have freedom of worship, but no church home.

Others Briefly Favored

Here it is in place to say that all other religious faiths are under the same restrictions as the Roman Catholic. Numerically much smaller, the other Christian groups were at first favored by the regime, which apparently regarded them as aids in its struggle with Roman Catholicism. But support soon changed to persecution.

One of these groups was the Polish National Catholic Church. Originating in America, this denomination had approximately 400,000 members in Poland in 1939. It lost roughly 40 of its estimated 100 congregations through Soviet incorporation of Poland's eastern provinces. All contacts with the American church were severed by regime action in 1950, since which time news of what has happened to the branch in Poland has reached this country only through irregular channels. It has been learned that Bishop Joseph Padewski, an American citizen, was arrested and imprisoned in 1951 and died in prison in 1952, and that almost all priests were arrested and three died as a result of torture. The church continues to exist but, as stated above, under the name of the Polish Catholic Church.

Infiltration of Clerical Ranks

The regime is proceeding to take over control of the Catholic University at Lublin, which at its founding had been granted complete independence. It then had five departments. It now has two, and theology is not one of them. Some of its professors have been compelled to sign regime organization declarations and appeals. The university has had to permit organization of a Communist-dominated youth association, whose business it is to win control of the student body.

The seminaries training priests have not as yet fallen to the Progressives, but young Communist students are sent there to enlist their fellow students in Communist activities. On leaving, these young Communists are assigned to parishes where they conduct regime propaganda.

In a recent issue of the fortnightly *Clergyman's Forge* the duties of a "progressive" parish priest are defined: He should strive especially to "acquaint the vicar with the socially progressive movement, open his eyes to the iniquity of the capitalist system, revive in his memory the silhouettes of those priests who while serving God at the same time served their country, who while presenting a future of indescribable happiness for saved souls in heaven, also worked for the lessening of suffering on earth." The author notes that "reactionary" ideas still persist in the teaching given at the training seminaries; therefore the parish priest must show the young vicars the church's course of development under new social conditions.

Conferences called "Social Days" are held from time to time in various parts of Poland. Ostensibly for the discussion of local problems, they are in effect only a means of indoctrinating young priests. The "Days" that deal with rural problems are held in small towns where, it is explained, "there can be contact with the people." The main topic is "the changed structure of rural economy." There is no real discussion; the priests are simply instructed to bring the "conservative peasants" to accept collectivization. Along with this general directive go instructions on specific matters, like urging the peasants to plant more corn, to do their threshing together at one place (which would make it easier for the authorities to check the grain quotas), to pay less attention to their individual plots and more to the collective. But there is never any reference to spiritual matters or the priest's duties in the spiritual sphere.

A Factor in Soviet Propaganda

Pro-regime Catholics have been making every effort to secure the approval of Western religious bodies for the Soviet "peace" offensive. But their activity in the international field is not limited to that. "Progressive" priests and laymen have been sent to various free countries to work among Polish émigrés and nationals. In Vietnam they have strengthened the Communist cause by severely criticizing the work of missionaries as binding the South Vietnamese to capitalism and outgrown conditions. In articles appearing in the regime's press one of these visiting priests wrote that the "progressive Catholics" of North Vietnam feel much stronger because of the help given them by the Polish "progressive group."

The Progressive Catholics of Poland are becoming an important factor in Soviet penetration of the free world, while at the same time they continue the drive to take over the church in Poland. Anything that looks like relaxation is superficial. Not one of the nine bishops arrested has been released, although now the whereabouts of most of them are known. Not one of the restrictions on religious organizations or activities has been removed.

An official statement of September 26, 1954, said that Cardinal Wyszynski, who had been arrested a year earlier and confined in a secret place, would be set free in a few weeks. In mid-November the Progressives announced that he had been removed on October 29 to a Franciscan monastery at Sanok and given his freedom. No confirmation of this announcement has come from any source, official or other. Commentators in the free world say that the cardinal may well have been taken to Sanok, but the regime has probably set conditions for his actual release that the cardinal cannot accept.

Will Moscow through its minions succeed in setting up a so-called National Catholic Church in Poland? It might, given time. But there is nothing at present to indicate that the regime could safely make such a move. And it can be categorically stated that such a church would not have the support of the people.

Is the Yonan Codex Unique?

By Bruce M. Metzger

DURING THE PAST several months certain events involving a manuscript of the Scriptures have raised issues of such a kind that I feel obliged to speak out in the interests of truth and scholarship. On November 28, 1955, in what was doubtless an impressive ceremony at the Capitol plaza in Washington, a Syriac manuscript of the New Testament was started on a nation-wide tour. Newspapers, radio and television carried accounts of the ceremony, which featured an address by Vice-President Richard M. Nixon and was opened with an invocation pronounced by Frederick Brown Harris, chaplain of the Senate. The vice-president christened a specially built bus, equipped with a safe for the manuscript and named "The Spirit of Galilee." According to an announcement made at the time, the bus and manuscript are to visit all 48 states during the next months.

It must have occurred to some of the onlookers that this was unusual treatment for a biblical manuscript. But this one had basked in an even brighter light than that of the vice-president. On March 25, 1955, a procession of motorized police and armed guards had taken this manuscript from the National Savings and Trust Company of Washington to the White House, where it was shown to President Eisenhower. Pictures were taken of the President and the owner looking at the manuscript. The entourage then went to the Library of Congress. On April 5 the codex was put on public display in the Great Hall of the library. This time Secretary of State Dulles participated in the "unveiling" of the document, together with prominent churchmen. It was not surprising that such proceedings attracted and impressed newspaper reporters, photographers, and radio and television men. It was also not surprising that their accounts of the significance of this manuscript did not agree with the facts in important respects, since few exponents of mass media are biblical scholars.

In What Language?

Harry Bacas of the *Washington Evening Star* (March 25, 1955) referred to the manuscript as "probably the oldest surviving complete New Testament written in Syriac–Aramaic, the language spoken by Jesus." In the following day's *New York Times* Bess Furman was so far confused as to describe it as the "oldest known life of Christ in the language used by Christ." An anonymous writer in *Senior Scholastic* (Teacher edition, April 13, 1955) declared that the codex is "one of the most precious documents in the world" and that it is written in Aramaic, "the language spoken in Palestine at the time of Christ."

What *is* this manuscript? Who is responsible for giving it this publicity? And what is the purpose of this promotion? Not all these questions can be answered with certainty. But enough is known to justify considerable caution in accepting some of the claims that have been made for this manuscript. Certainly questions must be raised regarding the propriety of calling it (as does the gold-lettered sign on the bus which is carrying it on its present tour) "Christendom's most precious possession." The Society of Biblical Literature—an association of some 1,200 Protestant, Jewish and Roman Catholic scholars—was well advised when at its last annual meeting, in December 1955, it adopted a resolution opposing some of the efforts currently being made to publicize this codex.

My first examination of the Yonan Codex was made in the summer of 1954. Through Professor John Shapley, who teaches archaeology at the Catholic University of America, Mr. Norman M. Yonan invited me to come to Washington to examine a copy of his New Testament manuscript. It turned out that Mr. Yonan, a retired rug merchant, had been trying to interest the Library of Congress in his manuscript, and that Dr. Verner W. Clapp, assistant chief librarian of Congress, had suggested my name along with several others who would be qualified to give an estimate of the age and general importance of the document. Mr. Yonan took me to his lawyer's office, where I waited until he brought a box containing his heirloom. He explained that this manuscript had been in his family since about the 4th century.

The Codex Described

The Yonan Codex is a manuscript containing 227 leaves of parchment, each measuring about 9 by 7 inches. The writing, which is in the Estrangela script, is in black ink, still quite legible, in single columns of about 28 to 31 lines per page. The text of the parchment folios begins with Matthew 9:35 and ends with Hebrews 12:9. Its present binding includes several paper leaves of a much later date at the beginning and the close, these providing the portions of text which had been lost from the original parchment codex.

I examined the manuscript with care, comparing the various passages with a copy of the printed Syriac New Testament which I had brought with me. I discovered that in the passages which I collated, the text was the standard Peshitta Syriac version. This version comprises 22 books of the New Testament (II Peter, II and III John, Jude and Revelation being omitted) and was made around the beginning of the 5th century. In time the Peshitta came to supplant an earlier Syriac version, in much the same way that Jerome's Latin Vulgate gained the ascendancy over various Old Latin translations.

Paleographical Tests Applied

To determine the approximate date of the manuscript I compared the style of its handwriting with specimen facsimiles in William H. P. Hatch's *Album of Dated Syriac Manuscripts* (Boston, 1946) and came to the conclusion that it dates from about the 7th century at the earliest, and maybe later. Returning home, I drafted a letter in which, without mentioning any specific date or monetary value, I recommended that the Library of Congress acquire this manuscript of the Syriac New Testament. As chairman of the American committee on versions of the International

Greek New Testament Project, I was—and still am—interested in having the Library of Congress increase its very modest collection of biblical manuscripts.

At the time of the annual meeting of the Society of Biblical Literature, held at Union Theological Seminary, New York, late in December 1954, Mr. Yonan and Professor Shapley brought the manuscript to the sessions and invited various scholars to examine it. I had a second opportunity to check certain details in text and paleography, and I satisfied myself, in common with others who looked at it, that it is a relatively early copy of the Peshitta New Testament.

The Aramaic Bible Foundation

According to the *Washington Evening Star* for March 25, 1955, an organization known as the Aramaic Bible Foundation was incorporated in the autumn of 1954. Among its trustees were, reportedly, William G. Adams, pastor of the Temple Hills Baptist Church, Bethesda, Maryland, and past commander of the District of Columbia department of the American Legion; J. W. Rixley Smith of Alexandria, Virginia, former assistant to the late Senator Carter Glass; and Professor John Shapley. The March 26, 1955, *New York Times* reported that the foundation had agreed to buy the codex from its owner for $1,500,000 and to give it to the Library of Congress. The *Washington Evening Star* story for the previous day said an equal sum was to be raised for other purposes, including the following: to make facsimile copies of the codex available to institutions of learning; to publish a translation of its text; to stimulate the study of the language of the manuscript; and "to promote other projects relevant to the dissemination of knowledge of the faith and doctrine of Christianity."

No one can have any objection to several of these purposes. Certainly as a teacher of Syriac I should be happy to see an increase of interest in the study of that language. However, whether there is any special need to publish a translation of the text of this codex may be questioned. At least two scholarly English translations of the Peshitta New Testament have already been published. They were made by W. J. Etheridge and James Murdock and are to be found in various public libraries.

Aramaic or Syriac?

A persistent misapprehension concerning the Yonan Codex was given voice in the *New York Herald Tribune*'s advance announcement (December 5, 1955) of the inauguration of Kentucky's Governor-elect A. B. Chandler. The notice said that he would be "sworn into office on what may be one of Christendom's most treasured documents. It is the Yonan Codex of the New Testament, the oldest known New Testament in Aramaic, the language spoken by Christ." As regards the suggestion of the unique nature of this manuscript and the confusion of Syriac and Palestinian Aramaic, the following comments may help to put the codex in a correct perspective.

1. The Yonan Codex is an authentic, relatively early manuscript of 22 books of the New Testament. Professor Shapley—according to Religion Reporter Ora Spaid of the *Louisville Courier-Journal* (December 15, 1955)—admitted publicly at the Southern Baptist Theological Seminary, in the course of a heated discussion of the worth of the codex, that it is a Peshitta manuscript. It is therefore of considerably less textual importance than either of the two extant manuscripts of the Gospels in the Old Syriac version, which, as mentioned above, preceded the Peshitta version. Biblical scholars are agreed that the Peshitta version was translated from the original Greek of the New Testament about 400 A.D. Several hundred manuscripts of the Peshitta New Testament, or parts of it, have been catalogued in libraries and museums in this country and Europe. These date from the 5th century to modern times. The text of several score of these manuscripts has been studied, and a reliable edition of the Peshitta New Testament, nicely bound in leatheroid, may be bought from the American Bible Society for $1.39.

The writer does not agree with an evaluation which was suggested by Douglas L. Hatch, a Washington attorney, in an effort, as he says, "to interpret the importance of the Yonan Codex in terms of money." In a letter written January 5, 1955, to Dr. Clapp of the Library of Congress—a letter the Aramaic Bible Foundation has released as part of its mimeographed "Background Material Re: 1600-Year-Old New Testament"—Mr. Hatch compares the Yonan document with the famous Codex Sinaiticus, acquired by the British Museum in 1933 for £100,000 (then equivalent to $511,250). He argues: "Since inflation has multiplied the prices of 1933, on a comparative basis the valuation placed upon the Yonan Codex by its owner does not appear unreasonable."

Original or Copy?

It seems to me quite inappropriate to compare the two manuscripts in this way. In the first place, the Yonan Codex is a copy of a version made from the original Greek of the New Testament, whereas Codex Sinaiticus is a copy of the original Greek New Testament itself. Obviously a translation is secondary to the original. Second, while the date when the Sinaitic manuscript was copied is generally agreed to be sometime in the 4th century, the date when the Yonan manuscript was copied is estimated by certain scholars who have examined it (including William H. P. Hatch, the chief authority on Syriac paleography in this country) to be about the 7th century at the earliest. Consequently, even among Syriac manuscripts of the complete Peshitta New Testament it does not appear that the Yonan Codex is the oldest, for William Wright in his *Catalogue of Syriac Manuscripts in the British Museum* (I, 40-41) describes a complete Peshitta New Testament which dates from the 5th or 6th century. Third, Codex Sinaiticus is the only known complete copy of the Greek New Testament (with most of the Old Testament and the Apocrypha also preserved) written in Greek uncials. The Yonan Codex, on the other hand, contains but 22 books of the New Testament, and unfortunately two of these have suffered mutilation (at the beginning and at the end of the codex).

2. Many if not most of the newspaper accounts of the Yonan Codex describe the language of the manuscript as Syriac-Aramaic or simply Aramaic. Sometimes the fact is mentioned that Jesus and his apostles used Aramaic, leaving the reader to infer that in this codex one can find the original words of Christ and his earliest followers.

Scholars know that these statements are not literally correct. The facts are that Syriac is the dialect of Aramaic which was current in Edessa in western Mesopotamia, and that Jesus and his apostles used the Aramaic of Palestine, a dialect which differed from the form current in Edessa four centuries later, when the Syriac Peshitta was made. Furthermore, as was explained above, the Peshitta is a translation of the Greek New Testament. No manuscripts containing the original words of Christ in Palestinian Aramaic are known to be in existence today.

3. Before the British Museum purchased Codex Sinaiticus, textual critics had ample opportunity to study and to confirm its intrinsic worth. If Mr. Yonan would allow microfilm copies to be made of his manuscript (each costing about $10) and would permit scholars to make a thorough textual analysis of its contents, one could determine whether such a study would confirm the assertions now being made of its unique importance. Lacking such an opportunity to analyze the text, scholars will naturally hesitate to evaluate its textual significance as greater than that of other relatively early copies of the Peshitta Syriac New Testament.

Why Care About Indians?

By Harold E. Fey

WHITE PEOPLE and Indians have lived together on this continent longer than any other racial groups. The Indians came first, arriving 500 or 600 generations ago from Asia. The white people came about 15 generations ago from Europe. Other races came later, but the adjustments between whites and Indians have often been less satisfactory than the adjustments other races have made to each other. Today most white people who have thought about the matter at all have a deep sense of guilt in relation to Indians, whom we outnumber by 400 to one. The Indians on their part generally feel that they or their fathers were wronged and that justice should still be done. They have reason for their feelings. Of all the minorities in this land of minorities, the Indian minority has the poorest health, is economically at the bottom of the ladder, is educationally least advantaged by one of the best school systems in the world. Surely we should be able to do better than that would indicate we are doing.

A Basis of Judgment

We can do better if we care enough to make the attempt. We should make the attempt because Indians are people and we are people and people cannot leave each other alone. We are drawn together by the magnet of our common humanity. The question is not whether we shall or even whether we can ignore each other. Rather it is whether the relations we are bound to have will be to help or to harm. This is first a moral question. For a long time it was ignored on the assumption that principles of right and wrong do not operate in an encounter between races with differing cultural backgrounds. It was taken for granted by many whites that an iron law of necessity compelled Indians to conform to what we chose to regard as our superior civilization; and if they did not conform we had no duty to save them from the destruction that awaited them. Now we are learning that there are no racial walls of separation in the moral universe, so that threats to the existence of one race are threats to all. The same principles of morality apply in relations between races that apply between persons of the same race.

It is also a religious question. Christian civilization from the beginning has had a special concern for "the least of these," for the wounded man who has fallen among robbers and been left half-dead beside the road, for the poor, the sick, the untaught. According to the New Testament, our treatment of the weak and the defenseless supplies the basis for God's most searching judgment. When a minority is placed in a position of permanent disadvantage in our society and we do nothing to help its members, who are also our brothers, we lose much more than what they might contribute to the common weal. We lose our own integrity, our right to respect ourselves as people whose practice conforms to their principles. And our relations with God, who is the Father of the red man and the white man, suffer.

A third reason why we should care to improve Indian–non-Indian relations is biological. Our population is growing and our country is becoming more crowded. The Indian population is growing faster than the white, so the Indian "problem" will not be solved, as so many easily assume, in a few more generations of assimilation. We should seek to establish right human relations in this field because we are bound to have more of them in the crowded nation of the future. Arizona, New Mexico and southern California, where a large share of Indians live in this country, are currently most sought-after places for white settlement.

Importance of Land Base

A fourth reason for active concern might be called ecological. The ecology of plants treats of a plant or a plant community in relation to its living and nonliving environment. If the term can properly be applied to human relations, it might be made to refer to the critical situation of Indian lands, which are slipping from their control at the rate of 500,000 acres a year. After the Indians had sold, ceded or otherwise disposed of 500 million acres of land for a few cents an acre, they were placed on reservations. When the Indian Allotment act was passed in 1887, these reservations totaled around 140 million acres. By the time the Indian Reorganization act was passed in 1934, this land base had shrunk to around 50 million acres. For two decades this land base was conserved and even slightly increased. But recently the Bureau of Indian Affairs has

relaxed its restrictions on sales and the old process of separating the Indian from the land has been resumed.

Why should the Indian retain control of his land? For precisely the same reasons that white men are so eager to gain command of it. Oil, uranium and other minerals will do the Indian as much good as anybody else. The power sites, the timber resources and the grazing lands which are found on many reservations can benefit the original Americans also. If the climate of the southwest is suddenly discovered to have marvelous healing qualities for the bodies and spirits of the whites, the Indian will be well advised not to overlook its benefits for himself. His fathers paid a very high price in concessions of vast areas for the lands included in these reservations. His children will thank him if he preserves for himself and for them their rightful heritage. Today the Indian population is at least 100,000 greater than it was when the Indians were granted three times as much land as they have today. Their standard of living is higher than the Indian standard of living was three generations ago. Indians need more land rather than less. We should help them maintain, develop and extend their ecological base.

A Pledge Is a Pledge

A fifth reason for making a determined effort to improve the unsatisfactory state of Indian–non-Indian relations is our obligation to keep our word of honor. That word is pledged in hundreds of treaties and thousands of laws. They bind all of us, because the agreements were made with the federal government. Many of the obligations undertaken in those contracts are still far from being fulfilled. So it is the concern of all of us that the Sioux Indians of South Dakota have 21 times as much tuberculosis as the white people in that state. It is the business of all of us that the Indians of the southwest receive about one-fifth as much income from farmland as do white farmers under the same general conditions. It is a challenge to every American that in one California high school where records were kept only two Indians graduated of 100 who entered the school. It should be the subject of self-examination by every citizen and certainly every church member that Indian life expectancy is half that of the white man. We should all resolve that our promises of education for Indian children, which were made so long ago and are only now beginning to be fulfilled, will be carried out honorably. Something can be and must be done about such things.

Our Reputation Involved

Sixth, we should act to preserve Indian rights as the means of raising the moral standing of the United States in world society. Every nation is judged by the situation of minorities within its population. The United States is no exception. The position in which history has placed our nation makes it particularly important that we take special care for the welfare of racial minorities. White people are in a minority in the world. Our dominant position in world society is a recent and temporary development. When the people of China, India, Africa and Latin America, including the 30 million Indians to the south of us, attain the power toward which they are rapidly moving, the day of white dominance will end. If we have a record of just and merciful dealing with racial minorities we can fit easily into the new order; if our record is one of pride and indifference we shall be destroyed by it.

Many of our citizens are offended when they discover that Latin Americans, Africans and Asiatics are skeptical of our offers to help them through Point Four or technical aid. They think these people have been disaffected by Moscow. But Moscow's efforts would make no impression if our associations with Indians and other racial minorities in our own country were pitched on a higher level. When we take technical aid to the Middle East, for example, we confront problems similar to those we would face if we took more seriously the plight of the Indians in Arizona and New Mexico. It is only when we see that these relations could constitute a pilot project in creative reconciliation that we discover anew the tragedy of neglect and injustice which goes on right under our noses.

On this point, it might be worth noting that our Indian minority offers the United States its biggest opportunity to improve human relations without interference from outside political influences. In the past, France, Great Britain and Spain exerted on Indians influence hostile to the United States. Communist countries are not in position to do that today, mainly because the original Americans have proved in war and peace their loyalty to free institutions. They have not yet felt impelled to appeal to the United Nations for redress of grievances, although they would be entitled to do so if they felt their situation would be improved by such an appeal. We should recognize however that the principles of the Declaration of Human Rights cover the Indians as well as other people, and act to do justly and to love mercy.

Now Is the Time to Act

We should also act because the time has matured for action. The present administration deserves praise for its remarkable effort to bring every Indian child of age to enter school into the educational process. The Navahos, who were most disadvantaged with respect to education, were ready to welcome the initiative of the Bureau of Indian Affairs. Many states have welcomed Indian children into their public schools, so that today more than half of the total number are in public schools. It would be equally feasible to advance in economic ways. The next few years will be very critical years for American Indians. Action taken now to improve the Indian economy should produce better results than similar action taken earlier. But inaction or wrong action may result in the creation of an unmanageable human problem.

When people are uprooted and adrift, when their old culture is gone and no new one is firmly established, when their bonds of tribal association are loosed and no new ties of community have been woven, when people begin to think of themselves as lost, as outcasts, as unwanted and worthless in the eyes of God and man—then despairs and delinquencies multiply beyond the wit of man to solve them. That that can happen to human beings is proved over and over by the fate of refugees from war in Europe and the Middle East. That could happen to many of the Indians in the United States, but it need not happen and must not be allowed to happen.

Indian lifeways are changing rapidly. The impact of the

Second World War and the Korean war was felt in every family. Beginning then on a large scale and continuing to now, thousands have left the reservations and gone to work in industrial plants and on the railroads over the country. For the first time during the wars many began to receive an income comparable to that of other Americans and to enjoy some of the goods and services that a fair income makes possible. Indians are changing because the voice of the radio reaches everywhere, and sometimes it speaks in the voice of the Navaho, the Zuni, the Hopi, the Cherokee, the Tlingit or the Papago. Roads are being driven through the remotest reservations, bringing the salesman who sharpens new wants, the teacher who fans new aspirations, the doctor and nurse who bring new health. Indian life is changing because the land is filling up, because new resources are being discovered and old resources are being developed, because the spiritual climate is moving toward more neighborliness.

Indians and the rest of us are changing, but in what direction? What is our goal? What do we want the Indian to become? What should he desire that we become? These questions are asked too seldom, but they must be asked and answered. They can best be answered with the voice of faith.

Why do we find it hard to believe that it was the Great Spirit who summoned the fathers of the Indians to come thousands of years ago from Asia; that it was the same God who called the fathers of the whites to come hundreds of years ago from Europe, to meet in this last continental home for humanity? It was the God-implanted hope for a better life which brought to this continent people of every race, and it is not the nature of God to mock those who move at his behest. He has placed us in relation to each other here in America to bless us, not to curse us; to help us to live, not to destroy us. We can defeat his purpose by refusing to care about each other, by indifference or self-seeking, by setting the superstitions of racism above the sure knowledge of brotherhood under one Father. We can begin to fulfill the divine purpose only by caring about those it is easy to forget but whose fate is bound up with our own, by using our hearts to hope, our minds to think and our hands to work out our common destiny.

It Doesn't Make Sense!

By Charles M. Crowe

THE DEATH TOLL from automobile accidents on the highways is a well known national scandal. A terrific barrage of advertising and other publicity is directed toward safe driving. In preparation for S-D Day (Safe Driving Day) millions of pieces of printed material and uncounted radio and television warnings were issued. In spite of all this, some 65 to 75 people were killed in the nation on that one day. The cause of these deaths was not advertised. However, Lieutenant Frank M. Andrews, chief of the Evanston, Illinois, traffic police and a national authority on the subject, declares that alcohol is involved in from 40 per cent to 60 per cent of America's highway accident deaths. His estimates are sustained by other authorities.

At the same time, consider the fact that the highways themselves are lined with appealing advertisements in an all-out effort to sell the very stuff that causes the most accidents on the road. It doesn't make sense. How stupid can we be?

The U.S. Public Health Service states that alcoholism is 5.5 times more prevalent than cancer, 3.2 times more prevalent than tuberculosis, 102 times more prevalent than polio. Dr. Karl Menninger said in 1955 that the 5 million alcoholics in the United States constitute the nation's largest mental health problem. He said: "Nothing looms as large on the horizon. Every day we see horrifying examples of men and women who drink up every penny they own and make serious errors in judgment that affect you and me. It is a problem that is taking a tremendous mental, social and physical toll." Many authorities declare alcoholism to be the number four health problem in the nation.

Yet in spite of this we raise millions of dollars to fight cancer, polio and tuberculosis and at the same time spend billions to buy and promote the sale of alcoholic beverages which in turn cause one of the most serious health problems of the country. It doesn't make sense. How stupid can we be?

"Alcoholism" refers, of course, to the plight of the problem drinker. And much of whatever concern is raised in this field is directed to alcoholism as a social problem. The fact is, however, that the problem drinker is the least of the problem. The Cleveland Health Museum and the Cleveland board of education, in a joint program of education on the subject, report that so-called Skid Row alcoholics represent less than 10 per cent of the drinking problem. Said Dr. Anton J. Carlson of the University of Chicago: "The tendency today is to blame alcoholism on everything else but alcohol—frustrations, unhappiness, anything. The truth is that perfectly normal, happy people can become addicted to alcohol through chronic consumption; or, in plainer words, too much social drinking."

With all our concern about alcoholism, we cannot ignore the simple fact that it is the habit-forming, poisonous nature of alcohol consumption itself that is at the root of the drink problem and causes real trouble. If "alcoholism" is indeed a disease, why is it that public health authorities tolerate the source of the disease, which is beverage alcohol? In the case of no other disease do we treat only the results and at the same time actually advertise and promote the sale of the cause of that disease. It doesn't make sense. How stupid can we be?

A great hue and cry is raised across the land about the breakdown of the home and the rise of juvenile delinquency. Learned men expound profoundly upon the sub-

ject and many head-wagging conferences are held. Hardly anyone pays heed to the statement of J. Edgar Hoover that the greatest single factor in the rapid increase of juvenile delinquency and crime among youth is the drinking habit of either the youths or their parents. The big majority of divorces and family trouble come from the same source. Said Judge Luther W. Youngdahl of the United States district court in Washington, D. C.: "Alcohol addiction is one of the most devastating factors contributing to juvenile delinquency and the breakdown of the home. The real threat to our freedom comes from within—the deterioration in moral values, the failure to discipline ourselves to decent and healthful living."

And yet in spite of all this we permit this vicious enemy of home life and of youth to parade in our very living rooms through the glamorous allure of television. To invite into the home the very thing that would tear it down just doesn't make sense. How stupid can we be?

Most people in these United States are tax-conscious. Strenuous efforts are made to cut the costs of government and to reduce taxes of every kind. One of the rare studies of the cost of drinking in a community was made last spring by the *Charlotte Observer* (North Carolina). The direct costs in Mecklenburg county, where Charlotte is located, came to $22 million per year. Indirect costs, estimated with the help of informed agencies and businessmen, reached at least $50 million per year. That figures out to a liquor cost of more than $400 annually borne by each and every inhabitant of the county.

Liquor Taxes Pay Twelfth of Costs

There are those who argue that the tax on liquor sales is important revenue. However, in a recent survey, Dr. Lester Breslow of the California department of public health found that California's alcoholics (not counting the enormous costs to the courts and institutions of ordinary drinking) cost the state 12 times the total liquor-tax revenue. Massachusetts authorities estimated the costs there at 8 times the total tax revenue. Yet the liquor industry is the one sacred cow against which no voice dare be lifted except at the risk of being labeled a killjoy. It doesn't make sense. How stupid can we be?

Crime and criminality are on the upgrade in the country. Mr. Hoover reports that since 1950 the crime rate has outstripped the nation's population growth by four to one. The FBI annual uniform crime report for 1954 showed that drinking figured in 60.9 per cent of all arrests. Warden Clinton T. Duffy of San Quentin prison declares that alcohol is a major factor in crimes committed by 65 per cent of the inmates of California prisons. Police Chemist Floyd M. Shupe of Columbus, Ohio, reports that their records show that persons arrested for stabbings were 11 to 1 under the influence of alcohol, for assaults 10 to 1, for carrying concealed weapons 8 to 1. Of 68 Baltimore people who died as a result of stabbing, shooting or brute force, only 21 had no alcohol in their systems.

The evidence is overwhelming to support the fact that drinking is the major social evil in the country today. Alcohol leaves a sordid trail of misery, death, personal and social degradation. Every dollar spent on the liquor traffic contributes to this sordid situation. Of no other legalized business can this be said. Yet the industry itself remains one of our most respected and untouchable business enterprises. Our indignation runs high over illegal slot machines, murder, rape, racketeering, dope peddling, prostitution and political corruption. Yet the one thing that contributes most to them all enjoys not only the immunity but the respect of the law and the people. It doesn't make sense. How stupid can we be?

Social Pressure or Personal Freedom?

We make a good deal these days about the right of the individual to do his own thinking and choosing. No one questions the right of the individual to drink if he chooses to do so. It is, however, the right of the individual not to drink that is seriously questioned. Said Senator Richard L. Neuberger, himself a teetotaler although not a prohibitionist: "I am never called upon to explain why I don't eat oysters or calf's liver or Swiss kale. I don't have to give an account of why I never go hunting or play polo. But whenever I turn down a martini or a whisky sour, the host is likely to ask, sympathetically, 'Ulcers?' And if I shake my head and say, 'Never use the stuff,' explanations are immediately and persistently demanded."

It is this social pressure, and the desire to conform to it, that is responsible for much if not most of the drinking today. Objective studies have shown that at least half of the drinking is done not because people like to drink but because it is expected of them. This pressure becomes a vicious thing among high school and college youth, and at business conferences and parties it is not much better. To say that social drinking is necessary to social acceptability or business success is pure rationalization. There is abundance of evidence against that conclusion. Shall the intelligent person who knows something of the damaging effects of beverage alcohol and doesn't like it anyway continue to be a victim of a highly overrated social custom which he knows is against his own best interests? Let him declare his personal freedom not to drink! How stupid can we be?

Towards Gethsemane

WHEN you have pitied Self enough
And wept the bitter gulf
Of tears, walled especially for this seeming ruin
Of mine, *I will come again.*
Together we shall take
Up the new life and shake
Off the grave with impavid speech
Beyond the cross's reach.

In the honesty that comes of long wait
I will come again, late
In your grief, early in your harsh abuse
Of death. I shall carry a bruised reed to reduce
The scepter's cry for thrones, and a growing stone
To fill the cold night. These alone
I shall bring in wounded hands; you shall not fear
Death, for I shall hold its globe-tear
In satisfied fingers. You shall not forget me
For I go in the hour of your grief and of my victory.

WARREN LANE MOLTON.

REVIEWS

Reading for Lent

Compiled for Religious Publishers Group

By Chad Walsh

IF I had been a member of a committee and could say that this list represents a group judgment, I should feel less uneasy. There is comfort in making decisions, even mistaken ones, in company. But I must take the sole responsibility for the recommendations that follow.

I ought at least to explain how I prepared the list. Over a period of several months various publishers sent me copies of new and forthcoming religious books, until about 150 were piled on my desk, beside it and under it. Some I quickly rejected—perhaps for poor writing or thin content, but more often because they were too specialized or difficult. Those that survived this initial screening I considered again. There were still too many. At the final elimination I tried to achieve some sort of rough balance, so that the list would constitute a varied diet of reading for the Lenten period.

It has always seemed to me that one worships God with gray matter as well as with the heart; therefore I have not hesitated to include a number of books which require solid thought on the part of the reader. But I am confident that few if any of them will be too difficult for the reasonably literate Christian. Several are simple enough for children.

Lent is traditionally a time for deepening one's sense of God and his presence. Books can be powerful aids. The book that helps one man may not help another, but I can personally testify that all those I have chosen have been meaningful and enriching to me. In gratitude to the men and women who wrote them, I list them for you to consider.

BENEFITS OF HIS PASSION. *By C. H. Dodd. Abingdon, $1.00.* A simple, direct and deeply moving book on the meaning of the Crucifixion and the Resurrection.

THE BIBLE SPEAKS TO YOU. *By Robert McAfee Brown. Westminster, $3.00.* Dr. Brown does handsprings and cartwheels to make the reader sit up and pay attention. If you consider the Bible nothing but a succession of dull genealogies, read this book. It is an enthralling and readable guide toward understanding the Bible from the inside.

A DIARY OF READINGS. *By John Baillie. Scribners, $2.50.* I am usually unimpressed by books that offer a page a day for 365 days, but this one is a refreshing exception. Dr. Baillie, famous already for his *Diary of Private Prayer*, has put us further in his debt by this sensitive and varied selection of short devotional masterpieces.

ENCOUNTER WITH REVOLUTION. *By M. Richard Shaull. Association, $2.50. (A Haddam House book.)* Lent is a time for thinking about God, but also about his children, including the underfed majority. This book, disturbing and almost brutal in its realism, is a counterbalance to any excess of individualistic piety and pietistic reading during Lent.

THE GRANDEUR AND MISERY OF MAN. *By David E. Roberts. Oxford, New York, $3.00.* When David E. Roberts died recently at the age of 44, the Christian world lost one of its most perceptive and profound interpreters. These sermons read as though each were written especially for the reader; there is a peculiarly intimate and authentic quality about them.

HENTZ: OF THINGS NOT SEEN. *By Harriet Hentz Houser. Macmillan, $3.50.* Until that May morning in 1951 when her son, Hentz, was critically injured from a dive into shallow water, Mrs. Houser was perhaps an "ordinary Christian." She is no longer. This account of the rises and falls of faith, and its towering affirmatives, is as memorable as any human interest story in a very long time.

INTERPRETING PAUL'S GOSPEL. *By Archibald M. Hunter. Westminster, $2.50.* No specialized background is needed by the reader who turns to this interesting and well balanced presentation of a missionary and theologian whose ability to move the mind and heart remains undiminished after 1,900 years.

THE LEGEND OF THE BAAL-SHEM. *By Martin Buber. Translated from the German by Maurice Friedman. Harper, $3.00.* The Hasids—a Jewish mystical sect dating from the 18th century—emphasized ecstatic joy in the contemplation of God. Sometimes they broke out dancing for sheer delight at public worship. The Hasidic legends retold here are ablaze with reverent joy, and are good reading for anyone progressing through Lent toward the Christian focus of joy, Easter.

MAKING RELIGION REAL. *By Nels F. S. Ferré. Harper, $2.00.* The author, one of the most original of living theologians, here turns to the question of how one can change religion from theory into a personal reality. His chapters on thinking, reading, friendship, suffering, etc., are replete with practical suggestions.

NEARER TO HEAVEN. *By Frank Baker. Westminster, $3.50.* A sensitive novel about a minister who finds he has only one more year to live, and the use he makes of that year.

THE NEW BEING. *By Paul Tillich. Scribners, $2.75.* Very difficult reading in his weightier books, Dr. Tillich is not at all hard going in this collection of sermons. They have clarity and are alive with joy and a sense of the power that comes from the "new being."

REDISCOVERING PRAYER. *By John L. Casteel. Association, $3.50.* A systematic and thorough introduction to the meaning and methods of prayer. This is an excellent book for anyone whose prayer life has become unreal—or has never been real.

THE RENEWAL OF MAN: A TWENTIETH CENTURY ESSAY ON JUSTIFICATION BY FAITH. *By Alexander Miller. Doubleday, $2.95.* As good a book on the subject as I have seen, and magnificent in the way the author shows the exhilarating freedom and sober responsibility which are the joint fruits of the familiar doctrine.

THE SECRET OF EFFECTIVE PRAYER. *By Helen Smith Shoemaker. Revell, $2.00.* An active organizer of prayer cells here shares her wealth of experience in the life of prayer. The approach is simple and practical, and the explanations are clear enough for the rankest beginner.

THE SPIRITUAL LIFE. *By Evelyn Underhill. Harper, $1.75.* On my shelf of modern devotional classics, this takes its place alongside Thomas Kelly's *Testament of Devotion*. I could not pay it greater honor.

THE STRANGENESS OF THE CHURCH. *By Daniel Jenkins. Doubleday, $2.95.* If anyone regards the church as nothing more than the country club rising to sing hymns, this book will show him his mistake. Mr. Jenkins examines the church's deep roots in Hebrew history, and beyond history itself, in God's master plan.

THOUGHTS: AN APOLOGY FOR CHRISTIANITY. *By Blaise Pascal. Edited and with an introduction by Thomas S. Kepler. World, $1.50.* These brilliant fragments of a book that Pascal never lived to complete have a peculiar power to probe the conscience and consciousness of the reader and make him aware of the "God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars."

ULTIMATE QUESTIONS. *By Nathaniel Micklem. Abingdon, $2.00.* If the traditional language of the church has grown stale and meaningless to you, this is the book you need. The author plunges toward the heart of Christianity with a refreshing lack of technical jargon, and crashes through to a series of powerful affirmations.

UNCOMMON PRAYERS. *Collected by Cecil Hunt. American edition arranged by John Wallace Suter. Seabury, $3.50.* An extremely varied and beautiful collection of prayers, including many excellent poems. Much of the material is difficult to find elsewhere; nearly all of it is well suited to the varied needs of the devotional life.

WALKING IN THE LIGHT. *By Marjorie Wilkinson. Abingdon, $1.00.* A devotional book which too briefly develops some of its material, but is shot through with flashes of insight and illuminated with an authentic radiance.

WE LIVE BY FAITH. *By Ruby Lornell. Muhlenberg, $2.00.* In this little book the basic beliefs of Christianity are so simply presented that a child could grasp them—and yet there is no attempt to water them down into harmless platitudes. A very useful book for anyone wishing a concise review of his faith.

WHEN GOD WAS MAN. *By J. B. Phillips. Abingdon, $1.00.* Once again Mr. Phillips reveals a gift akin to that of C. S. Lewis in writing simply and powerfully about the most profound mysteries of faith. This is an altogether admirable book on the meaning of Christ, and more meaty than many a much longer volume.

THE WORDS OF OUR WORSHIP: A STUDY IN PRAYER BOOK MEANINGS. *By Carroll E. Simcox. Morehouse-Gorham, $3.50.* Though of particular interest to Episcopalians, this is a valuable book for members of all denominations who wish to explore the full implications of worship.

THE WORLD OF ALBERT SCHWEITZER: A BOOK OF PHOTOGRAPHS. *By Erica Anderson, with text and captions by Eugene Exman. Harper, $5.00.* This is a magnificent introduction to the great Christian who gave up fame and comfortable Europe in order to devote himself to the natives of the Congo.

THE YOUNG CHURCH IN ACTION: A TRANSLATION OF THE ACTS OF THE APOSTLES. *By J. B. Phillips. Macmillan, $2.50.* This vigorous rendering into modern English brings alive that period when Christianity, against every conceivable obstacle, set out to turn the ancient world upside down. As readable as Mr. Phillips' earlier *Letters to Young Churches*.

Double Vision

BEHOLD THE GLORY. *By Chad Walsh. Harper, $2.00.*

IN ADDITION to providing Protestants with a Lenten reading list that confirms his wisdom and discernment, Chad Walsh gives us a new book that confirms them all over again.

This "Harper Book for Lent" is more than the latest of Dr. Walsh's nine books. It is a new line for this teacher, preacher, poet and essayist. Never before has he taken the devotional, somehow mystical tack which he takes in *Behold the Glory*. Not that he apes the spiritual levitation and dreamy rapture that too much allegedly devotional and mystical literature attempts. Walsh couldn't do

that and stay Walsh. And he does stay himself, however much a departure the book is for him. As with his previous writing, this is always bright, occasionally beautiful, and now and then brash.

The brightness is everywhere. Must he remark again on the often claimed moral difference between technical generations? Then he will say it his own way: "the cave men smashed skulls instead of cities." Shall he comment on the relation of God to our creeds—and to wise men who will not repeat the creeds? Then let it be brightly: "The fact that the creeds are true is no reason for assuming that God can and will work only through those who believe them to be true. God roams; He breaks; He enters; He is not above using an alias; He chooses and stations His witnesses where He will."

The poet's touches of beauty gleam on phrases from every page. The writer looks at a tomato seed "meditating on how much miracle is capsuled" there. He looks at the desert, and "the dark red mesas off in the distance, like the truncated ruins of pyramids left by a rumored race." He is not surprised that the first sure knowledge of God came to desert dwellers, "caught between a blazing sun and fiery sand." There is great style in the service of great truth in paragraph after paragraph:

> The desert proclaims God, because it is there, and for the most part man is not. Each cactus plant, each mesa, each slag-heap of a mountain is a public notice, reading, "This is Mine. I made it. I was God before there were any valleys, any deserts, any planets, any stars. I was God while My earth rotated its lifeless face to the sun. I was God when only one-celled creatures invisibly lived on My earth. I was God when the great reptiles rooted in the swamps and flapped their clumsy wings through the fetid air. I am God. I shall be God, though you poison the air with cobalt and destroy every living thing on this globe. I was, I am, I am to be. I am that I am."

And then there is the familiar Walsh breeziness, even the occasional brashness which in this case keeps the devotional atmosphere from cloying and keeps the meditative reader alert. The briskness begins on the first page with what looks for a while like brusqueness. Dr. Walsh is waiting with the choir for the organist's signal which would take them into the chancel to start the Sunday morning service. "The sermon I intended to give was one I had preached several times before"; so his mind was "free to wander aimlessly." It wandered over the choir. "What I saw did not make me hope that the future would bring us all back together. They were a singularly unattractive group of men and women. Their lack of appeal to the eye was not merely a physical thing, though the men inclined toward premature paunches, and the women were either fat or had the Grant Wood look of American Gothic and sour repression. It was more the blankness of their faces."

And these were the drab singers who would shortly be making a joyful noise unto the Lord. The preacher, vamping till ready, tried to find witty words for his ironic thoughts. " 'Gargoyles,' I suddenly said to myself. . . . The organist had still not given his signal. 'Gargoyles,' I repeated to myself, so that I should not forget the apt word. Then something happened. As I silently repeated the word once more, from nowhere came five additional words. 'To the glory of God' I found myself adding, and the phrase was complete: 'Gargoyles to the glory of God.' "

So came, specifically and dramatically, the double vision which is true Christian sight. Ordinary things are seen in the light of God, and in the moments of grace when such vision comes, ordinary things are glorified. We see the second world in which we are citizens, as clearly as we ordinarily see the lumpily familiar. Opaque, commonplace experience is transmuted, made transparent to the light of God. Ultimate meanings and relationships are perceived in the most taken-for-granted things and acts.

At first there are only "private moments of double sight, when a door briefly opens." But there are aftereffects of that fleeting special vision. Remembering the moments, "we shall detect something akin to them . . . in every scene and experience." This is no ordinary mystical phenomenon, for the illumination it builds on is not one by which we necessarily find God. But by it we do find God's footprints. Neither is the development of *Behold the Glory* the traditional mystical argument. Instead of by-passing analysis and theology, taking the short cut of ecstatic experience, Dr. Walsh incorporates analysis and theology in the development of his argument. And in the process he proves himself to have been at least as attentive to our prime theologians as he was to his moments of grace.

He looks at the kingdoms of this earth, and like Karl Barth sees them as potential analogies, pointer-readings, approximations, witnesses to the Kingdom of Heaven. He looks at the wisdom and compassion which abounds among non-Christians, and like Paul Tillich he sees the church beyond the Church. He looks at men working, and like Nicolas Berdyaev he sees in them the image of a restlessly creative God. He looks at the community of men, and like Donald Baillie, who perceived a "ring dance" around the divine center, he sees a square dance to all eternity with due honor and deference being done each by each. He looks at human need, and like Tolstoi detects Christ in every needy person. He looks at creation and sees in it something of the character of God. He hears music, sees friendship, knows love, and all of them illumine new dimensions and depths in the universe, worlds beyond worlds.

But all these glimpses of glory are fleeting. Finally, to behold the glory, Dr. Walsh brings us to the cross. There the double vision sees all. In an agonized nobody, the Christian vision sees a King. In the gathered darkness of the crucifixion, is the steady light that has been behind all the fleeting glimpses. Now we know what they all were getting at. Here the door stands open. At the end, the hints are confirmed.

There will be more than a suspicion in many minds that this fullness of vision which climaxes the book actually preceded the whole book. The revelation in Christ is not the end of many little revelations of many suggestive things. It is itself the preliminary revelation which helped the Christian to recognize and assess the glimpses and earnests when they came. Without the original conviction of God's revelation in Christ, of course, all the phenomena discussed are equally susceptible to wildly variant interpretations. But Dr. Walsh will not quarrel with this. It is plain that the vision which climaxes his book is the context for the whole book.

Appreciating the little book as I do, I am slow to confess that the semimystic stance given its argument escapes me more than a little. The valuable analyses of Christian experience are so brainy that the enveloping rapture is sometimes somehow irrelevant. But it never obtrudes—and anyway, this is how the subject came to Dr. Walsh. In whatever context and on whatever pretext, this is good thinking and writing to have.

THEODORE A. GILL.

The Kutenai

THE FORGOTTEN KUTENAI. *By Paul E. Baker. Mountain States Press, Boise, Idaho, $1.50.*

THIS booklet (64 pp.) is of value chiefly for its description of the marriage customs, tribal organization, system of land tenure and education of an Indian tribe, the Kutenai, which seems to be disappearing. Members of the tribe live in Idaho, British Columbia and Montana. The author of the booklet, who is chairman of the sociology department of Boise junior college, devotes most of his discussion to the Idaho segment. He lists some 35 "informants" whom he has interviewed in that area and 15 books and documents he has consulted. He has not visited the Flathead reservation where the larger portion of Kutenai live; nor has he consulted the numerous government publications that bear on his subject. Further study on this tribe would offer an opportunity to contrast U. S. and Canadian Indian policy.

One chapter on the white man and the Indian describes the many services the government has given these Indians, which leads to the attitude of dependency of the older people, which in turn leads to discouragement on the part of the young people and resentment against the white man and against each other. Baker points out that a check indicates that in recent years "about one-third of the deaths were due to violence . . . shooting . . . stabbing . . . clubs . . . car accidents. In most cases there was heavy drinking when the accidents occurred." The chapter ends with the question: "Why are Indians suspicious of each other?" Isn't it more important to ask why these consequences flow from the life experience we have imposed on these people, and how we can move toward a new policy?

H.E.F.

CORRESPONDENCE

No Federal Election Funds

SIR: I have just finished Sen. Neuberger's article in the Jan. 25 issue. The idea of public funds for campaigns is interesting; however, this idea would tend toward federal control of elections. It also would seem to me that the party in power would be more assured of re-election, as it controls the funds; also that this would stifle any hope of developing young leaders outside the party organization.

In all, the idea seems to give the federal government more rather than less control over the citizens of our country. I still believe private contributions are the best way to conduct free elections. All that is necessary is a law which would provide for adequate protection from so-called "shady money," as stated in the article.

JOHN VEDDER EDWARDS.
First Presbyterian Church,
Franklin, Ohio.

SIR: After reading Sen. Neuberger's arguments for government financing of political campaigns (Jan. 25) the question naturally arises: Just what is the difference between large contributions from private sources and the huge expenditures voted by the party controlling the Congress of the U.S.A. for "humanitarian purposes" in an election year? Have the press representatives who spend their time on Capitol Hill arbitrarily placed the label of selfish partisan advantage on the Democratic members who seem to be so zealous to outdo the Republicans about, say, farm relief or tax reduction, or is that an earned stigma? Or is it the Republicans who are thus violating every moral precept by seeking to beat the Democrats to the draw by getting their kind of relief measures into the record first? Perhaps the press representatives are just human enough to imbibe a little of the atmosphere that arises beneath their sanctum. At least they are reporting what they see. Congress appears to be voting mostly contributions for an election campaign, if comment about their actions has any meaning at all.

EDWARD V. RUSKIN.
Washington, D. C.

Dunned

SIR: In "Tied to a Dead Past" (Jan. 11) you must have "guessed" that the U.S. has approximately 1 million men in its armed forces in 63 countries abroad. For on Feb. 11, 1955, Secretary of Defense Wilson disclosed that 1,370,000 (excluding female military personnel) are stationed in approximately 950 military installations abroad. On Oct. 7, 1955, Army Staff Chief Taylor stated that the U.S. trains native forces in 44 countries and has its own forces in 73. The average cost per G.I. of the $42.5 billion proposed for the fiscal year starting July 1, 1956 (counting a total of 2.9 million armed personnel), is $14,655. The cost of the editor's missing 370,000 male G.I.s—$5.4 billion—amounts to $32 per person. I hereby claim this amount as a refund from the editor. Every reader might file a similar claim on behalf of every member of his family. This will lead the editor never to forget to unearth *all* the facts about the worldwide U.S. military empire (alias "containment").

U.S. Committee Against Militarization, Chicago, Ill.
ALBERT BOFMAN, Director.

Praise for a Gentle Rebuke

SIR: "The Miracle Years of Mrs. Bethune" (Feb. 1) brings us the most practical program of individual and collective action on the race problem, and a most touching, gentle rebuke to our hiding behind tradition. It is a challenge to our sincerity in claiming to be Christians. If it could only be read from every pulpit, in every church organization meeting!

MRS. ROBERT M. LACHLAN.
Denver, Colo.

Needlessly?

SIR: Your editorial "Five Missionaries Die Needlessly" (Feb. 1) first catches me full stride, then sends me to the typewriter. As a "good" Methodist, Congregationalist, Presbyterian or whatever is most convenient to attend in the community in which we live, I share the slight contempt in which all we of the more "orthodox" religious groups tend to hold the Bible or "independent" churches and the enterprises in which they engage.

I wonder, however, whether you were generalizing or particularizing in speaking of such missions as "hardly more than rackets." Indeed the public knows little or nothing about the board which sent these young men to Ecuador; if The Christian Century does, we'd like to hear more. All we know at the moment is gained from reading the diaries of the men who died. It may be they were ordered to undertake the expedition by their mission board, but their diaries do not read that way; nor do they indicate any gross lack of preparation. The men knew the language, and would appear to have developed a carefully thought-out approach. They knew they were engaging in a risky undertaking, but they appear to have done so because of a personal call. A line from the last entry in the diary of Pilot Saint, "Heart heavy that they fear us," sounds like the thought of a man dedicated to love of his fellow men and concern for their welfare. Should The Christian Century and I look down our noses at him because he wasn't sponsored by a respectable church?

There comes to mind another era and another setting. To my inner eye is presented an imagined copy of the *Hebrew Century* published in Jerusalem, Judea, *ca.* 33 A.D. A headline reads: "Young Galilean Dies Needlessly." The article goes on to call him an "independent" who, although he "gave the last full measure of devotion in martyrdom," did so unsupported by the established denominations, Pharisees, Saducees, Zealots, *et al.* He, in fact, indulged in "a steady barrage of criticism of the . . . established denominations" which he "charged with many misdeeds, including unfaithfulness to the law [gospel]." Nor did this young Galilean see fit to support the policy which "conserves lives for their most effective service."

Yes, certainly, denominational societies should "conserve manpower," and "valuable lives in the mission field" should not be lost "through blundering or thirst for publicity." I agree wholeheartedly; it makes me uncomfortable to read about such slaughter. Yet I am terrifically afraid that if he were around today young Jesus ben Joseph *might* be acting just as foolishly as these men did!

MRS. HARRY W. STONE.
Waldport, Ore.

SIR: Your "Five Missionaries Die Needlessly" did not leave me with a "woe is me if I preach not the gospel" feeling. I would agree that this tragedy was needless; in fact, the existence of these independent agencies is a needless thing. If we in the older churches were meeting our missionary obligations they would have no occasion to be established. Since I am a Methodist I know our program best. We have about 1,500 foreign missionaries (*Christian Advocate* of Feb. 2, 1956). But what are 1,500 from a church with 9 million members? In Brazil alone there are approximately 300 unevangelized tribes. Does the church have a responsibility to reach them? Is there a missionary imperative? Instead of castigating the smaller boards as "hardly more than rackets," perhaps we should do some self-examination.

ROBERT D. SAMUELSON.
Harvard Divinity School,
Cambridge, Mass.

SIR: Your editorial "Five Missionaries Die Needlessly" is shameful! . . . Why use this inexplicable tragedy as an occasion to vent your spleen on independent mission boards which have done such magnificent work for the Lord we love? I think there is abundant evidence to prove that the Lord uses both independent and denominational boards to his glory.

FREDERICK C. FOWLER.
First Presbyterian Church,
Duluth, Minn.

SIR: Today has come the first issue of your magazine. What should stare me in the face but "Five Missionaries Die Needlessly"! I presume that you are not speaking for God or even for history but for yourself. Much of your comment on "independent" missions may be true; it is also true that many trails are being broken by such groups. Where is the "established denomination" in that particular area of Ecuador? I am sure that your

generalities concerning poor training did not necessarily cover the five who were martyred, but for the record it is only fair to note that the pilot was highly trained, highly specialized and highly experienced. His mission was not a brainstorm, but a plan made with care and prayer. Granted that your observations may have general support, aren't you being a bit hasty and unkind in your judgment? Or are you quite willing to call the martyrdom of St. Stephen a needless one?

ARTHUR O. VAN ECK.
Calvary Community Church,
Wyandotte, Mich.

SIR: In the present world conflict between Christianity and paganism, a special interest accrues to the editorial pronouncements of The Christian Century on the subject of Christian missions. The editorial on the five missionary martyrs of Ecuador contained a number of significant assertions and implications. The central theme is that the deaths were unnecessary, and the climax of the editorial implies that the missionaries courted danger needlessly, or lost their lives through blundering or a thirst for publicity. The further implication is that they were somehow the symbol of ill-trained workers identified with shallow independent Christian enterprises, or "rackets" which are financially motivated.

Such innuendo is an injustice to the cause of evangelical missions. More than that, it is an injustice to the families of the missionaries involved, and a misrepresentation of the facts. All five of the missionaries were college graduates, all had training in linguistics and anthropological studies except the missionary pilot, who had rejected repeated offers from commercial aviation firms in order to devote his services to missions. The others were working under the experienced leadership of missions established more than a half-century ago. The missionaries had no interchurch agency to publicize their efforts. Their one motive was to fulfill the Great Commission, through reaching the Aucas, one of the two unreached Indian tribes of Ecuador.

On the other hand, the article calls attention to the frequent independent barrage of criticism of established denominational missions. To our knowledge, not one such word of criticism has been voiced or written by these missionaries. They went to the unreached tribes, as evangelicals frequently do, because other societies do not have their passion for the unreached. An inquiry regarding the tribes reached during the last 20 years will reveal that all have been reached by evangelical foreign mission agencies because of the abiding conviction that only faith in the Redeemer can spare men from final doom.

These considerations suggest that the editorial reflects the fundamental theological cleavage between evangelical and nonevangelical Christianity. Rather than being a complaint over missionary methods, the editorial seems to have seized upon an hour of martyrdom to reflect upon those agencies identified with a message to which The Christian Century is hostile. . . . The reports reaching this office from evangelical circles indicate that not merely scores but hundreds of young people (many of them college students and graduates) have volunteered their lives for foreign missionary service, even among the remaining unreached tribes, as a direct result of the news from Ecuador.

CLYDE W. TAYLOR,
Executive Secretary.
Evangelical Foreign Missions Association,
Washington, D. C.

SIR: It was my privilege last summer to spend six weeks in Ecuador and to make the acquaintance of two of the missionaries who have since been "needlessly" massacred. We had lunch one day with Nate and Marjorie Saint in their home and heard from Nate's lips the story of a successful missionary work among the headhunting Jivaros, and of the entrance of the gospel into the extremely hostile Ashwara tribe through a cautious approach, a retreat, and finally an invitation to come with medicines to treat a distressing malady among them. He told a thrilling story of his part in nipping in the bud a war between these two tribes by flying low in his plane over the territory and warning the Ashwaras through a loudspeaker of an impending attack, and then informing the Jivaros that he had warned their intended victims. We flew in one of the missionary planes down into the jungle and spent two days and nights in the home of Jim and Betty Elliot at their station, called Shandia. We visited their school, listened to Jim conduct a class in the native Quechua language, saw some of the work he and Pete Fleming were doing in reducing Quechua to a written language, and visited with him in some of the native jungle homes. The Indians' love for and confidence in the Elliots was evident. The need of these people must be seen to be understood.

I did not meet the other men who were killed but I did hear their names mentioned by fellow missionaries — Presbyterian, Church of the Brethren and others—always with highest respect. I have met many religious groups whose use of Scriptures and pious phraseology repulses me. Neither Nate Saint nor Jim Elliott belonged to this class. They were young men of high caliber, trained, capable, careful, as well as zealous for the gospel of Christ. The Bible on the Elliots' living-room table, used in family devotions, was the R.S.V. It is my considered opinion that you have greatly erred in classifying these men among those who "maintain themselves by a steady barrage of criticism . . . of established denominations." The Elliots were working for the Plymouth Brethren. I did not learn the affiliation of the others. I doubt whether there is a man anywhere who knew any of these men personally who would accept your classification of them. Nor am I sure that anybody or anything other than their own strong desire to reach a hitherto inaccessible people and open a door hitherto closed to the gospel message sent them to their deaths. But "hunger for publicity"—I'm sorry you said that.

That they made a mistake in judgment is evident, for they were trying to be cautious. That is was unnecessary for them to make the venture is true. By the same reasoning is it not also true that Jesus did not need to make that last trip to Jerusalem? And that Paul did not need to go into Macedonia? Nor Judson into Burma? To me this story reads like a continuation of the book of Acts. I am not sure that their martyrdom is all loss. Already missionaries report an increased interest in the gospel message among the Indians of Ecuador as a result.

IRA H. FRANTZ.
North Manchester, Ind.

Robinson on Africa

SIR: James H. Robinson's articles on Africa are timely and provocative. However, the need for mission boards to rethink missions is but part of a deeper need for Christians back home to rethink Christianity. Whether we like it or not, non-Christian peoples must inevitably hold Christianity responsible for the major social and economic sins of America. However quickly or radically mission programs may be revolutionized to meet the needs of Africa, those changes must inevitably seem hypocritical or specious to Africans if that same Christianity cannot solve its own problems at home base. . . . Once Christianity, U.S.A., has discovered the resources and techniques for cleaning its own house, it will automatically prove adequate abroad.

Dandridge, Tenn. ROY DELAMOTTE.

SIR: James H. Robinson mentions several times the extensive study tour led by Emory Ross, in which he participated in 1954. Your readers may be interested to know that Dr. Ross will be leading another tour group to Africa this summer, under auspices of the same sponsoring organizations. Already partly filled, the tour will be composed of selected newspaper men, magazine writers, radio and TV people, and community leaders in a position to interpret African affairs after their return. A similar tour covering most of the same countries, but open to a more general group of interested people, has been planned for next November and December under the leadership of Darrell Randall, another who has helped interpret African affairs in The Christian Century.

Association for World Travel Exchange, ROBERT L. TESDELL, Director.
1790 Broadway,
New York 19, N. Y.

SIR: I hope you plan to have James H. Robinson's articles reprinted in pamphlet form for distribution among the churches. The series is tremendously worth while.

Church of the Brethren General Brotherhood Board, LELAND S. BRUBAKER.
Elgin, Ill.

[We are considering reprinting the Robinson articles on Christian missions and the African revolution. The desire of our readers and of missionary societies for reprints will determine our decision.—ED.]

NEWS of the CHRISTIAN WORLD

Montreal Readies Autumn Mission

Canon Bryan Green Flies from England to Explain Aims—Form Group to Dematerialize Funerals

MONTREAL, Feb. 4.—Preparation for an autumn mission in this city was begun this week by Canon Brian Green, who flew from England to address preliminary meetings of clergy and lay workers. Some 3,600 people packed St. James United Church and many were turned away when, at a public evening meeting, Canon Green set forth the twofold object of the 17-day mission, which he will lead. It will seek to bring personal faith to all who are in need and will endeavor to deepen the discipleship of striving Christians. The missioner, who described himself as a parish priest rather than an evangelist, said: "I will preach in plain Anglo-Saxon words. There will be no pressure to be saved, no buttonholing, nobody's personality will be invaded. I believe that in this way we may attract another type of person than the average missiongoer. Many educated, cultured people can be brought to the feet of Christ by this gentler type of evangelism."

Would Remove 'Materialistic Display' from Funerals

An association was set up in Montreal this week to remove "materialistic display" from funerals and strive for simple and dignified services. Angus Cameron, minister of the Unitarian Church, said the aim is to secure more spiritual services for the dead, with less emphasis on the physical. An incidental result would be to bring down the high cost of funerals. Sixty-five charter members formed the association, which keeps files on its members' wishes for their own funerals. It recommends that "any memorial service should take place after the disposal of the body and should be simple and dignified. It should be carried out in the church to which the deceased gave his allegiance in life."

Cardinal Deplores Reformation

At high mass in St. Joseph's Oratory here recently, Roman Catholics were told by Cardinal Leger that prayer is the strongest and foremost means at their disposal to foster the reunion of Christendom. Speaking of dissension in the history of the church the cardinal, as reported by the press, said: "Saddest of all was the religious upheaval of the 16th century during which Germany, Norway, Sweden, Denmark, Scotland and England broke away from the mother church in Rome. Countless souls were thus deprived of the fullness of truth and the fullness of grace. How many Christians in the centuries which followed have been born and lived heirs to a mutilated faith!"

Conservative Leader Calls for More Attention to Exports

A plea to Canadians to process their own raw materials and produce goods for export was made before the Canadian club here last week by George Drew, leader of the opposition in the House of Commons. Mr. Drew warned that the present trend is to export raw materials, especially to the United States. Stressing that Canada has all the raw materials and the vast industrial power to make this a great industrial nation, he asked whether Canadians are going to be hewers of wood and drawers of water for a great and friendly neighbor who will then sell the finished products back to Canadians after profitable employment of her own people. In Parliament this week Mr. Drew attacked the government for not publicizing the sale of 15 Harvard training planes to Egypt, a disclosure that has been hotly debated at Ottawa.

Strengthen McGill's Islamic Institute

The Institute of Islamic Studies at McGill University has been put on a permanent financial basis by a recent grant of $500,000 from the Rockefeller Foundation, which made establishment of the institute possible four years ago. As well as giving special emphasis to Islam as a religion and to present-day developments in the Muslim world, the institute seeks to explore possible avenues of understanding between Islam and Christianity. Wilfred Cantwell Smith, a Canadian who has studied Islamic culture for many years at home and overseas, is head of the institute. The staff comprises scholars from both the Islamic and Christian faiths, who teach and conduct research within their special fields of interest. Language instruction is offered in Arabic, Turkish, Persian, Urdu, and elementary Malay and Indonesian.

And So Forth

The best year in its history was reported by the Quebec auxiliary of the British and Foreign Bible Society at its 120th annual meeting. John MacKay of Chalmers-Wesley United Church in Quebec city was elected president.

Maurice Roy, Roman Catholic archbishop of Quebec, has been named primate of Canada by Pope Pius XII. Archbishop Roy, who has headed the mother see of the Roman Catholic Church in North America since 1947, was the first chaplain to go overseas in World War II. He was decorated by the British, French, Belgian and Netherlands governments for his wartime services.

Local officials predict that Montreal harbor will be visited by a record number of oceangoing ships this year, as Europeans add to their fleets in anticipation of the completion of the St. Lawrence seaway three years from now.

The government of Canada has been asked by the national council of women to finance the establishment of central institutions for the treatment of sex offenders and drug addicts. The council has also proposed increased Canadian aid under the Colombo plan and a uniform retirement age for men and women.

Local judges are unanimous in opposing the use of television cameras in criminal court, on the basis that the accused is innocent until proved guilty.

Nathan Noseworthy, rector of Bishop Carmichael Memorial Church (Anglican) here since 1944, died suddenly this week at the age of 55. A native of Newfoundland, he was an army chaplain during World War II.

DECOURCY H. RAYNER.

Lays Heresy Rift To Semantic Gulf

Stendahl of Harvard Tells Minnesota's Pastors They Fail to Communicate 'Post-Liberal' Theology

MINNEAPOLIS, Feb. 6.—The 400 ministers attending the 24th annual Minnesota state pastors' conference at First Christian Church here were told by Krister Stendahl, assistant professor of New Testament at Harvard University divinity school, that the heresy trials of three Wisconsin Lutheran ministers are a "judgment" on all clergymen. [See The Christian Century for Feb. 8, p. 166.] Dr. Stendahl, who was formerly a professor at the University of Uppsala, Sweden, said the trials point up the widening gulf between theologically educated ministers and their congregations. Ministers have not yet learned, he said, how to communicate to their people the "post-liberal" views of the Bible they learn in the seminaries. He declared that the actions of the Wisconsin pastors are "understandable and even, in a way, laudable, because they have spoken up out of the depth of the schizophrenia of modern theological language." "It's a judgment on all of us because we have not found the courage or language by which we can express to our people in the churches the rather complicated attitudes toward our faith which modern theological education hands us," he said. "We are caught in the stalemate between fundamentalism and nonfundamentalism. This two-party system of theology makes it almost impossible to define a statement of a third view." Dr. Stendahl expressed the hope, however, that "the Holy Spirit will lead us through" to a solution of the problem.

Council-Sponsored Conference Offers Varied Fare

The annual pastors' conference is sponsored by the Minnesota, Minneapolis and St. Paul councils of churches. Other lecturers this year were Dean James A. Pike of the Cathedral of St. John the Divine, New York city; Dean Henry N. Hancock of the Cathedral Church of St. Mark here; Oscar R. Overby, executive director of the Evangelical Lutheran Church's choral union; S. Franklin Mack of the National Council of Churches' broadcasting and film commission; Paul Holmer, University of Minnesota philosophy professor; George Grim, *Minneapolis Tribune* columnist; and Chester A. Pennington, pastor of Hennepin Avenue Methodist Church, Minneapolis. Clifford Ansgar Nelson, pastor of Gloria Dei Lutheran Church, St. Paul, who served as program chairman, will be chairman of the 1957 conference, to be held at his church.

Lutherans Succeed with Baptist Plan

The new "sector program" approach to Christian stewardship developed by churches of the American Baptist Convention is now being used with phenomenal success by many Lutheran churches, it was reported at the national all-Lutheran stewardship conference held here recently. Chester A. My-

rom of United Lutheran headquarters in New York city said churches of his denomination using the program have experienced a 40 per cent average increase in giving, and, more important, the spiritual life of the congregation has been reactivated. Martin Carlson, Augustana's director of stewardship and finance, said his denomination's congregations which used the plan in 1955 increased commitments by from 17 to 166 per cent. Tillman Stevens (Evangelical Lutheran) reported that 710 of his denomination's churches which used the program last year will raise $2 million more than they would have without it. All agreed that what makes the plan work is its enlistment of a large number of laymen on behalf of stewardship.

'Suggested' Giving Key To Program

Raymond H. Tiemeyer, pastor of St. Luke's (U.L.C.) Lutheran Church, Sioux City, Iowa, explained the three steps in the "sector" program, through which his 550-member congregation raised its pledges from $14,000 to $40,000 in two years. First a committee of members lists what it thinks the congregation's budget should be on three levels: minimum, advance and venture ("this stretches the imagination"). Next the committee, comprising about 10 per cent of the congregation, goes through a list of members and suggests an amount each would give if he really became excited. Suggestions are turned in anonymously. Then a computing committee figures averages, and 70 per cent of the total becomes the goal. The final step is an every-member visitation program carried out by the committee. Only if they ask for it are members given their suggested average. Experience has shown that 7 out of 10 members will give the suggested amount.

In Brief

Named "National Church preacher" this year by the Presbyterian, U.S.A., General Assembly, Arnold H. Lowe, pastor of Westminster Presbyterian Church here, preached the sermon at services Jan. 29 in the National Presbyterian Church, Washington, D. C.

Three hundred lay people—physicians, nurses, lawyers, teachers, farmers and labor-industry leaders—exchanged ideas on how they can best express their Christian faith in their daily occupations in workshops conducted during the recent Evangelical Lutheran national evangelism conference here.

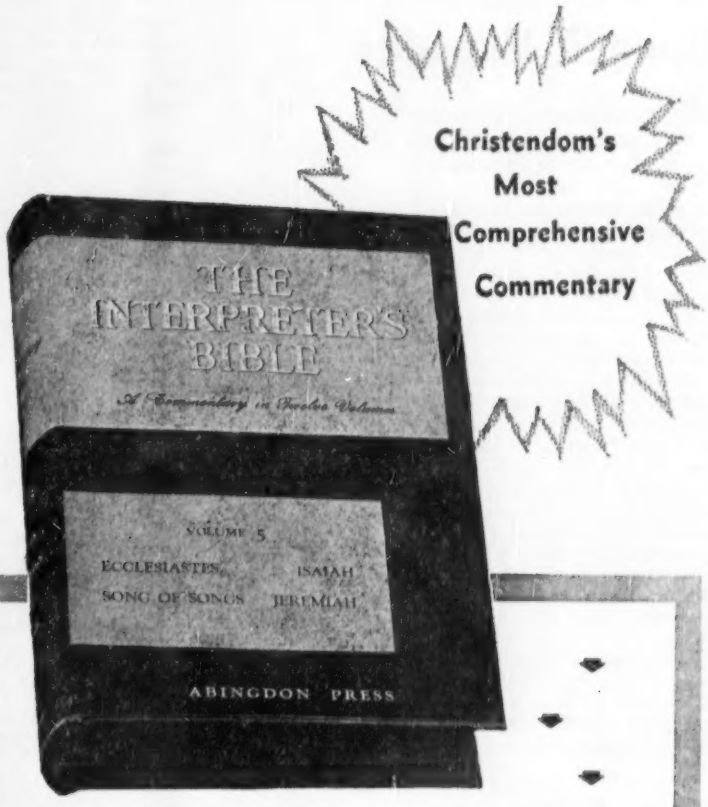
The Greater Minneapolis council of churches launched a campaign for $119,260—almost double its past year's budget—at its annual meeting. Around 800 persons—a record—attended the kick-off meeting addressed by Rep. Walter H. Judd.

Bishop Stephen Keeler of the Protestant Episcopal diocese of Minnesota, who is also bishop of Episcopal churches in Europe, has returned to the Continent to spend six weeks conferring with church authorities, confirming new member classes and making official visitations. He has recovered from the illness which interrupted his European schedule last summer.

On a sabbatical leave, Dean John Stensvaag of Augsburg Theological Seminary (Lutheran Free) here has left for five months of study and travel in Europe.

Elton Trueblood, Quaker author and lecturer, recently gave three lectures here under auspices of St. Martin's-by-the-Lake Episcopal Church.

WILLMAR L. THORKELSON.



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***Volume 12**—James; Peter; John; Jude; Revelation; INDEX—Spring, 1957*

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Asian Ecumenical Council Expands

At Meeting in Bangkok, Plans Are Laid to Implement the Indigenous Movement's Policies

DJAKARTA, INDONESIA, Jan. 17.—A number of the policies determined on by the Asia Council on Ecumenical Mission at its organization meeting last summer in Hongkong (see "Asian Churches on Their Own" in the Aug. 3, 1955, Christian Century) were implemented at a meeting of the executive committee in Bangkok, Thailand, in mid-December. In order to propagate and clarify the council's principles, purposes and procedures, the committee voted to send deputations during February to the churches in Burma, Malaya, Indonesia, Formosa, Okinawa, Japan and Korea. It was reported that member churches and mission boards have subscribed $17,500 to finance administration and operation of the council. The committee decided to send membership invitations to 22 church bodies, national councils and mission boards, from Ceylon to Japan. It accepted an invitation to send representatives to the consultation that the World and International Missionary councils will sponsor in Bangkok early in March, and determined that the Asia council's annual meeting shall be held in Bangkok following that consultation.

Let Fraternal Workers Be Equal!

The Asia Council on Ecumenical Mission's executive committee recommended that member churches and boards make no distinction between Asian and Western fraternal workers with respect to salary, allowances, housing and transportation facilities. It called on all churches and boards to close the gaps in remuneration between workers of comparable training and skill performing comparable services in the same areas or institutions. The council recognizes that it may need to supply equipment to Asian fraternal workers which their sending churches cannot supply. The committee reported that requests for fraternal workers had been received from the United Church of Christ in Okinawa, from the Philippines (for a youth worker to serve at the student center at Los Banos), and from Thailand (for the loan by Japan of Matthew Ogawa, audiovisual director, and for support of Vevina Gesite, Philippine nurse now working in Thailand). It was decided to sponsor a leadership conference on rural evangelism as the council's ecumenical team project for 1956-57. This project was proposed by the United Church in Japan.

Philip Potter Wins the Indonesians

The visit to this country of Philip Potter, native of the West Indies who is now youth secretary for the World Council of Churches, was publicized in our press as has been no other visit by an ecclesiastical V.I.P. in this correspondent's memory. Potter was interviewed at the airport on his arrival and on his departure. The secular dailies featured pictures and articles about him. His address at the Christian youth rally in the Sports stadium was reported in detail, with accompanying pictures. When Potter attended the reopening of parliament after the year-end recess, he was interviewed by members of that body, and the conversations were duly reported in the press. All this in addition to the significant contribution Potter himself made to the policies and programs of the Indonesian Christian youth organizations. The visitor attributed the acclaim with which he was greeted to the spirit of unity which emerged from last April's Asian-African conference in Bandung. That acclaim highlighted what has become increasingly evident in Asia during the postwar years; namely, that the value to the churches of fraternal workers whose own racial background is Asian or African is incalculable.

Burma's Christians Welcome Mission from Thailand

A good-will mission from the Christians of Thailand spent a month last fall visiting Burma as guests of the Burma Christian Council. Its members were Miss Midre Chermudai, Evangelist Bamrung Adipat, Moderator Puang Akkapin of the Church of Christ in Thailand, and Tongkham Pantupong, chairman of that church's evangelism committee. On their way to the Burma Baptist Convention's annual convention at Taunggyi, two of the guests were waylaid by bandits and robbed. Their subsequent endeavor to obtain duplicate papers from government officials was the occasion for gestures of good will from both Christian and non-Christian authorities. Said the Burma Christian Council's *News Bulletin:* "They leave behind memories of valuable fellowship, good will and deep Christian experience."

In Brief

This month A. M. Tambunan, vice-chairman of parliament, and Mr. Panggabean, deputy treasurer of the Indonesian Council of Churches, are in India to carry the Indonesian Christian community's greetings as the 250th anniversary of the landing of the first Protestant missionaries in India is celebrated. They will also represent the Batak Church and the Indonesian Council of Churches at the consecration of Rajah Manikam as bishop of the Tamil Evangelical Lutheran Church.

Indonesia's Parkindo (Protestant) political party has received a message from eastern Indonesia asking that it take steps, in conjunction with the national council of churches, to see that the parliamentary representative from Dutch-controlled Irian (western New Guinea) shall be a member of the Parkindo party. The message claims that 75 per cent of the inhabitants of that area are Protestants.

WINBURN T. THOMAS.

Lutherans, N.B.C., Present Religious TV Dramas in Color

In the first cooperative religious television series in color, the National Broadcasting Co. and four Lutheran bodies (Augustana, American, Evangelical and United) are to present a series of six live hourlong dramas as part of N.B.C.'s "Matinee Theatre" Mondays at 3 p.m. eastern standard time. The first presentation will be on April 2, the others on the first Mondays of May, June, September, October and November.

Chichester Would Outlaw H-Bomb

Dr. Bell Warns British Public Its Use Would Be Crime Against Humanity—Clergy Candidates Increase

LONDON, Feb. 2.—The Bishop of Chichester has made a characteristically bold and forthright plea for outlawry of the H-bomb. Deeply perturbed, as are many other Christians, at the position on this question into which the church has slipped, Dr. Bell insists that this is not only a political and military but also a moral problem. He views any use of the bomb as a crime against humanity, and reminds the British public that nazi leaders were condemned to death at Nuremberg for just such crimes. Dr. Bell appeals to the United States and Britain to pledge themselves to renounce all further tests of the appalling weapon, and never to be the first to use it.

Ranks of Ministerial Candidates Swell

A striking increase is reported in the number of men offering themselves for training in the Anglican ministry. The present target of 600 new curates a year may soon be reached, a report on the situation predicts. The report notes, however, that that goal was set in 1948-49, and does not allow for increases in population. At the 43 special conferences held last year for selection of candidates, 692 of the 891 offering their services were accepted for training. The Free churches also report an encouraging number of new candidates for their ministries, but say offers for overseas service are not keeping pace with vacancies on the mission fields.

Concern Rises Over Low Pay of Clergy

Authorities of all British churches are increasingly concerned over the number of ministers who must seek part-time outside employment to meet the higher costs of living. The Archbishop of Canterbury's hope of attaining a basic stipend of $1,800 a year for the Anglican clergy has not been fully realized, although strides are being made toward that figure. About $1,650 a year is the average. In the Free churches one finds minimum stipends as low as $1,020, though many of their ministers get far more. Housing, insurance, children's allowances and certain other items are almost always provided in addition to the salaries listed. The churches recognize that the present stipends do not encourage young men to consider entering the ministry. Now the question is being raised of a new kind of "voluntary ministry" whereby men in industry and business would be recognized as ministers. Without its 20,000 lay preachers, British Methodism certainly could not staff its 13,500 churches each Sunday.

The Archbishop Tries Again

At a recent luncheon with members of the Foreign Press Association, the Archbishop of Canterbury made yet another attempt to explain the peculiar position of the Anglican church in relation to the state, pointing out that no actual law ever "established" the

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church. He saw the relationship rather as one of "growth together" from earliest times. The church is not dictated to by the state, he said, nor does it receive any "church tax" or regular subventions. Dr. Fisher warned that disestablishment would be attended by just such problems and consequences as attend the separation of husband and wife.

Neill Reports on Response to 'World Christian Books'

In a radio talk some days ago Anglican Bishop Stephen Neill described the growth of the "World Christian Books" project of which he is editor. By next summer there will be 12 titles on the list. Bishop Neill says that 65 per cent of the books are being sold overseas, particularly in "mission field" countries, where they are meeting a genuine need for short books on the great subjects of the Christian faith which will serve both ministers and laymen. The series, sponsored by the International Missionary Council, is published in London by the Lutterworth Press, in New York by Association Press. Translations of the books are being prepared in many languages, among them Chinese, Siamese, Burmese, Bengali, Urdu, Arabic, Tamil, Telugu, French, German, Spanish and Portuguese.

British Jews Celebrate An Anniversary

British Jewry is celebrating the 300th anniversary of the resettlement of Jews in Great Britain. In 1290, under Edward I, Jews were expelled from England, but Cromwell's religious toleration policy permitted their return in 1656. There are now an estimated 400,000 Jews in Britain, about half of them in the London area. Their representative body is the Board of Deputies of British Jews, which was established in 1760 and is recognized by the government for official purposes. Ninety per cent of Jews in this country are described as "orthodox," but we have a number of very influential "liberal" synagogues. The chief rabbi recently expressed concern at the slackness of Jewish observance and at the growing secularization of the community.

And So Forth

F. W. Dillistone, formerly a professor at Episcopal Theological School, Cambridge, Mass., is to be the new dean of Liverpool Cathedral.

Liverpool Cathedral, greatest new cathedral in modern England, is moving another stage forward in the long history of its building. Begun in 1924, the present plan calls for completion of the nave by a bridge which will serve as an organ loft. It will require $1.5 million to carry out the plan.

The mayor of London is appealing for $450,000 to restore the famous "Bow Bells" of St. Mary-le-Bow Church here.

CECIL NORTHCOTT.

Quakers Offer Housing Pamphlet

The American Friends Service Committee has issued a pamphlet, *They Say That You Say*, dealing with discriminatory patterns in U.S. housing. The pamphlet, prepared by the committee's community relations program, presents a number of "myths matched with facts" and suggestions for community action. Copies may be obtained from the committee at 20 S. 12th St., Philadelphia 7.

Mark Protestant Arrival in India

Observe 250th Anniversary of Coming of Lutheran Missionaries—Split Threatens Communist Party

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Jan. 20.—The 250th anniversary of the arrival of the first Protestant missionaries in India was celebrated in Tranquebar Jan. 15-16. Tranquebar, a small town on the east coast of southern India, was the place where they landed. Like Serampore near Calcutta, it belonged to Denmark, since it had been occupied by Danish traders. Later these possessions were sold to the British East India Co. The first missionaries were two Danish Lutherans named Ziegenbalg and Plutschau. The work they started among the Tamil-speaking people in the area resulted in the formation of a Lutheran church. In time missions from Germany and other European countries established other Lutheran churches among the Tamils. About 30 years ago all these Lutheran churches were organized into one Tamil Evangelical Lutheran Church, with a membership of around 50,000. It has had three bishops, all consecrated by the Church of Sweden. Now Rajah B. Manikam becomes the fourth. The first Indian to hold the office, he succeeds Bishop J. Sandagren, who is retiring.

Hold All-Asia Lutheran Conference

Bishop Manikam's consecration was the highlight of the anniversary celebrations. This week an All-Asia Lutheran Conference is considering the churches' future in the light of the needs of an awakening Asia. The 70 delegates at Tranquebar represent 1.5 million Lutherans in India, Pakistan, Burma, Malaya, Indonesia, Japan, Hongkong, Formosa, New Guinea and Australia. The largest delegation is from the Batak church in Indonesia. Also present are a number of prominent Lutherans from outside Asia, among them Bishop Hanns Lilje of Germany and four presidents of U.S. Lutheran churches: Oscar A. Benson, Franklin Clark Fry, Fredrik A. Schiotz and Henry F. Schuh.

Head of Bihar State Assures Christians of Protection

In a recent statement, Chief Minister Krishna Sinha of Bihar state strengthened the assurances given by Prime Minister Nehru and Pres. Rajendra Prasad that Christian missionaries will be free to carry on work in India. [See The Christian Century for Dec. 28, 1955, p. 1529, and Jan. 25, p. 126.] He appealed to his people to cooperate with the administration in maintaining India's age-old tradition of religious tolerance. The government, he said, will "continue to put down sternly any attempt from any quarter to wound religious feeling or to interfere with the constitutional right of all persons to profess, practice and propagate their religion." Sinha went on to warn that there must be no more incidents such as the attack on a Christian missionary and his congregation which took place last October at Vardhman Nagar in Bihar's Gaya district, and the smashing of two statues of Jesus in an abandoned mission building in Hazaribagh district. He announced that a police outpost has been established in Vardhman Nagar to give the Christian population a sense of security and that the public prosecutor of Gaya has been charged with instituting a criminal case against the alleged offenders.

India's Communist Party Split on Future Course

According to authoritative sources, our Communist party again stands at the crossroads on the formulation of future policy as it approaches its fourth congress, which opens at Palghat March 8—postponed from its scheduled opening Feb. 8. Top-rankers in the party hierarchy are divided on two major issues: attitude to the Nehru government and opinion on India's second five-year plan. Paradoxically, the differences stem from unanimity of conviction on one matter—that at the last congress in Madura the party overestimated its own strength and miscalculated the prospect of a national political crisis arising out of economic conditions. The "official" group in the hierarchy, headed by Ajoy Ghosh, general secretary, has drawn up a resolution offering qualified support to the Nehru government on both foreign and internal policy. The opposition group, led by P. Sundarayya and certain party men from Andhra, has formulated a rival resolution challenging the official position and advocating a more "doctrinaire and ideological" policy.

Official Line Favors Limited Cooperation with Nehru

Both resolutions, along with various study papers, have been circulated among Communist party members throughout the country. It was to give time for this procedure that the fourth congress was postponed until March. The official group in the hierarchy argues that "certain credit" should be given to Prime Minister Nehru for "deliberately changing India's foreign policy in the recent past and for following an internal policy better suited for improving the economy of the country." Its members hold that the second five-year plan and other aspects of internal policy, "though reactionary to a large extent, are yet progressive." Sources in touch with party affairs discount the suggestion that this official line of "qualified support" is a direct outcome of the changed approach of the Soviet Union to India, and particularly of the recent visit here of Bulganin and Krushchev, who set their seal of approval on Nehru's foreign and domestic policies. One source, however, admitted that it would be incongruous for the native Communist party to insist on a doctrinaire approach to the Nehru government while many of that government's actions are supported by the Soviet Union through cooperation, such as was evidenced over China and Indo-China at Geneva and in the United Nations, and through the promise of economic aid for the benefit of India's own economy.

Point to Unwisdom of Opposing Admittedly Popular Plan

Clarifying its attitude on the Nehru government's second five-year plan, the "official" resolution says: "The proposals to build basic industries, if implemented, would reduce India's dependence on foreign countries in respect of capital goods, strengthen the relative position of industry inside India and bolster our economic position." In party papers, supporters of the official position

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point out that there is a strong desire for planned development and much satisfaction over the procedure agreed on not only among Indians interested in capitalistic development but also among the masses. "Not to support such a plan will land us in a situation like that which arose when we propagated the theory of a people's war during World War II," they continue. In a study paper commending the resolution Ajoy Ghosh says: "The plan accepts many of the slogans put forward by the democratic forces and the party. Although the main benefit of the Congress party's agrarian reforms has undoubtedly gone to the upper sections of the peasantry, the mass of peasants have also won several concessions and rights. The workers have also won many demands with regard to wages." The official approach to the Nehru government generally is based on the premise that if support is denied to its "somewhat progressive" policies, reactionaries may succeed in pressuring it to go back on those policies.

Opposition Forces Against Any Compromise

On the other hand, the opposition forces in the Communist party argue that Nehru's foreign policy is the result of international circumstances and that there is absolutely no chance that any "progressive" group led by Mr. Nehru inside the Congress party will split with the bourgeoisie. They say that any attempt to line up the working classes and the Communist party behind one section of the government and against another would merely make those classes an appendage of the "anti-people ruling classes which head the government today." The opposition resolution acknowledges that the present shift in India's foreign policy not only helps the struggle for the preservation of world peace but also serves to preserve and strengthen national independence. But, it complains, "Pandit Nehru continues to defend India's links with the British empire, to talk of two power blocs, and to accuse the Cominform of interfering in India's international affairs." It charges further: "India's enhanced international prestige, brought about by the shift, is being used by the government to buttress its own class position." On the second five-year plan, the opposition calls for a "dogged fight against the government's economic and political policies." "Talk of the various plans' opening new possibilities in independent capitalist development, of breaking the feudal and imperialist fetters on production, only confuses the masses," it says. "[The plan] aims to disarm the masses before the ideological onslaught of the bourgeoisie." The opposition calls for enlistment of all "democratic" parties and groups, particularly the Socialists and Praja Socialists and Progressives, in mass struggle through unified organizations. It appeals for intensified party work among peasants, students and women.

P. OOMMAN PHILIP.

Heifer Project Sets 1956 Goal

The Heifer Project, Inc., interfaith rehabilitation agency, has set the following goal for shipment to needy areas abroad during 1956: 1,545 heads of cattle, 168,000 chicks, 2,000 sheep, 2,000 hatching eggs, 627 goats, 295 pigs, 130 packages of honey bees. Headquarters of the project is at New Windsor, Md.

Northwest Synod Argues Its Case

Pres. Bishop Presents a Statement to Show Its Efforts to Assist the Pastors Accused of Heresy

MADISON, WIS., Feb. 6.—Pastors and laymen who attended the special convention of the United Lutheran Synod of the Northwest in Minneapolis Jan. 26 [see the Feb. 8 Christian Century, p. 166] had in their hands material indicating that the synod president and the trial committees had tried hard to offer helping hands to the three young pastors whose trials on heresy charges were under review. Some days before, Pres. Paul E. Bishop had sent them a letter outlining the steps the synod had taken to "reach the three pastors" before the investigation and trial procedures were set in motion. The letter pointed out that two years before the trials were launched persistent rumors had reached his office to the effect that the pastors were teaching and preaching doctrine contrary to their ordination vows and to the Lutheran confessions. Last Feb. 10 the pastors conferred with synodical and Wisconsin conference officials, with the result that they were asked to meet with the synod's examining committee. The committee examined a "Statement of a Point of View in Relation to Certain Deviations" which the pastors had signed. Convinced by that statement that the rumors of "deviation" had a strong foundation, the committee and Pres. Bishop ordered that an investigation under constitutional procedure be conducted.

Synod Officials Offer Helping Hands

In an effort to help the accused pastors, Pres. Bishop suggested that they confer with faculty members at Northwestern Lutheran Theological Seminary in Minneapolis "or with any of our pastors in whose judgment they have confidence, so that differences might be resolved." George P. Crist, Jr., now unfrocked, and John Gerberding, since acquitted, sought immediate investigation, and Victor K. Wrigley, now deposed from the ministry, consented to investigation also, but on the basis of "no preferential treatment."

Summaries of Trials Available

At the special convention Jan. 26, pastors and laymen also had in their hands summaries of the investigations and trials of Crist, Gerberding and Wrigley. To have duplicated and distributed complete transcripts would have been impossible—one ran to 357 pages. They also had received from the council of Gethsemane Church in Brookfield, Wis., which Wrigley served, a three-page letter listing 25 questions it deemed worthy of study prior to voting. One asked: "Do you think Jesus Christ would condone the synod's action and methods in this investigation and trial?" Not available at the convention, but appearing in the "letters to the editor" department of the Feb. 1 *Lutheran*, was an analysis of the heresy charges signed by 16 United Lutheran theological professors. Based on published reports of the trials, the statement was limited to the theological issues at stake. It made no effort to judge the

guilt or innocence of the men involved, but strove to "speak the truth in love" so current misunderstandings and misrepresentations of the theology of "our church" might be corrected.

Presbyterian Layman Addresses State Council Convention

The 300 persons attending the annual meeting in Neenah of the Wisconsin state council of churches heard Pres. Ralph Waldo Lloyd of Maryville College in Tennessee, a former moderator of the Presbyterian Church, U.S.A., speak on the church and the ecumenical movement. He pointed out that Christians have been coming together in various ways since the organization of the London Missionary Society, the Y.M.C.A. and the older Bible societies. "The most extensive coming together has been in cooperation," he said. "But . . . in the past 100 years there have been about 100 unions of different denominations. A number are in process now. More should be. However, I do not think there is any sound reason for all Protestants to form one great centralized church. But each Christian can and ought to be a part of the cooperative movement." Ellis B. Dana, executive vice-president of the council, reported that an increased budget has been adopted and that a festival of faith will be held at the state fair this year. The Church of the Brethren was officially welcomed as a new council member. Mrs. Leonard Haines has been named managing editor of the *Councilor,* the organization's newspaper.

Calls for 'Christlike Imagination'

Addressing a large Madison audience recently, Ralph W. Sockman, pastor of Christ Church (Methodist), New York city, declared that America "cannot keep itself free by killing off dictators abroad, but by teaching our moral codes in a way that appeals to the free mind." "We need Christlike imaginations, to put ourselves in others' places," he said. "We would win the respect of the Orient far better if we spent less time telling the world what America makes and more time telling what makes America."

And So Forth

A schoolteacher who lost her job after the Fond du Lac ministerial association protested against the minstrel show she coached and presented during the 1954 Lenten season has carried her case to circuit court. She seeks to have the court clear her name as a teacher.

The state American Legion's request that the University of Wisconsin ban certain allegedly pro-Communist activities was turned down by Pres. E. B. Fred. "Students should be equal to other citizens in respect to views they may hear or discuss, organizations they may form, or printed material they may read," he said.

"Automation will require workers to change their concept of incentive," Economist Richard E. Sullivan told 150 Wisconsin labor and management leaders at the annual state apprenticeship conference. "The effectiveness of labor's right to strike will diminish rapidly as industry turns to automation," he said. "More and more, employees will perform maintenance rather than production activities. If handled right, automation can soon be a boon to all of us."

CHARLES A. PULS.

Georgia to Stand For Segregation

Gov. Griffin Promises Legislature to 'Hew to Line'—Private School Bills Are Adopted

ATLANTA, Feb. 6.—It is clear that Georgia's stand to keep her schools racially segregated is one of the strongest, if not the strongest, of any of the southern states.

In his state-of-the-state message to the general assembly Jan. 11 Gov. Marvin Griffin said: "There will be no mixing of the races in the public schools and college classrooms of Georgia anywhere or at any time as long as I am governor. I campaigned for governor in 1954 with segregation as the No. 1 plank in my platform. The Democratic party in convention assembled reaffirmed this solemn pledge. In the general election of 1954 Georgians ratified a constitutional amendment permitting the state to make individual grants for educational purposes. This general assembly has gone on record that no public money will be spent in a single school or college where the races are mixed. My mandate is clear . . . Day by day Georgia moves nearer to a showdown with this federal Supreme Court, a tyrannical court ruthlessly seeking to usurp control of state-created, state-developed and state-financed schools and colleges. . . . The hour for action is here."

Private School Bills Adopted

Gov. Griffin strongly recommended passage of six bills suggested and supported by the Georgia education commission. They have since passed the senate (48-0) and the house (174-13). The bills permit the governor, whenever he finds that "the public interest shall so require," to close individual schools or school systems and give their students grants from state and local funds for educational purposes. They authorize county boards of education or independent school districts to lease schoolhouses and other school property for private educational purposes in any manner they think will "best serve the interests of children" in the area. They empower the attorney general to enjoin local school systems from taking any steps toward mixing the races in the schools. They permit private schoolteachers to join the state teacher retirement system.

Two other bills sponsored by Gov. Griffin will undoubtedly be passed by this session of the legislature. One authorizes disposal of state and municipal park property to preserve segregation within its bounds. The other empowers the governor to close any state recreational area where attempts are made to mix the races, and provides criminal penalties for any person seeking to enter the area after it is closed.

Hope in 'Interposition'

In his message to the legislature Gov. Griffin revealed that the Georgia education commission has adopted a resolution urging the state to assert its "right of interposition" to declare void the Supreme Court's decision holding segregation in public schools unconstitutional. At the recent meeting of southern governors in Richmond, Griffin urged that the south unite in declaring the court's decision null and void. But the other governors

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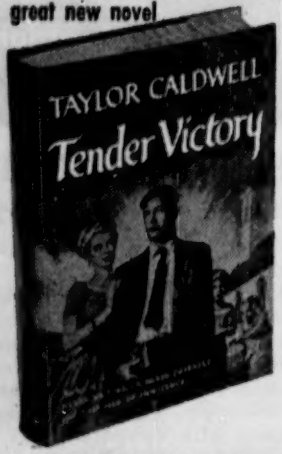

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were willing only to go on record as protesting the decision and calling on Congress to take action, within constitutional limits, to protect the rights of states to regulate their schools, leaving "nullification" up to individual states if they want to go that far.

In Washington, Georgia's veteran Sen. Walter F. George told reporters he has studied the "interposition" resolution before the Virginia legislature and finds it a "strong protest" against the Supreme Court decision "with which I have hitherto stated I am in basic disagreement." U.S. Congressman Carl Vinson of Georgia, a veteran of 41 years in the House, has introduced a constitutional amendment restating the rights of the several states to manage their internal affairs and reaffirming "principles of constitutional government as old as the Constitution itself." Perhaps inadvertently, Maj. Gen. Eugene Caffey, native Georgian and the U.S. army's judge advocate general, indicated approval of the "interposition" doctrine when he praised a speech by Congressman John Flint urging the general assembly to get behind that method of maintaining segregation. Later, however, Caffey explained that, when he said if he were going to make a speech he would hope to make one like Flint's, he was praising Flint's oratorical ability, not his content.

Not All Georgians Concur

While delivering his message to the general assembly Gov. Griffin was interrupted at nine points with enthusiastic applause. But not all Georgians applaud his private school bills.

United Church Women of Georgia at their annual meeting here declared: "We . . . affirm our belief in the properly authorized school administration, as set up in our school code." The Atlanta Christian council's executive committee deplored the general assembly's enactment of "a program which is designed to abolish our school system in the state of Georgia." The League of Women Voters, while taking no stand on segregation, opposed the private school amendment. The National Association for the Advancement of Colored People has stiffened its resistance to the proposals. Since the Supreme Court's desegregation edict it has been pushing the filing of petitions by Negroes seeking integration of several schools in the state.

Methodists Speak Out

The Methodist ministers of Greater Atlanta unanimously adopted a resolution expressing "unalterable opposition" to the private school segregation bills. At a recent meeting of the Protestant Episcopal diocese of Atlanta, Bishop Randolph R. Claiborne expressed "deep concern" at "trends developing in Georgia which have dangerous implications for the welfare of our people and the future of our state." He continued: "Noting reported suggestions by men in high political circles that members stop paying dues in churches whose ministers 'call integration the Christian thing to do,' I feel it my duty to state plainly . . . that this church stands for separation from the state by the church, but quite as surely [for] no control of the church by the state or by the politicians. . . . We, descendants of those who came to this free land seeking freedom of religion, can do no less than point out the danger to our religious freedom of this method of procedure."

A group of Presbyterian students in Georgia colleges recently told Gov. Griffin that his proposed legislation would be "highly detrimental to our state." Pres. Wallace Alston of Agnes Scott College (Presbyterian) praised the declaration made by the eight members of the state house of representatives who opposed the governor's private school bills. Pres. James McDowell Richards of Columbia Theological Seminary (Presbyterian) at Decatur, moderator of the Presbyterian, U.S., General Assembly, told a meeting in Richmond, Va., recently that freedom of speech in this country is endangered "more than we think possible." He said those who speak out on segregation are subjected to "punishments and reprisals."

Meanwhile, complying with an order from the interstate commerce commission, Atlanta's four railroad stations are permitting interstate Negro passengers to sit in what formerly were all-white waiting rooms. However, three of the stations are keeping their Negro waiting rooms open, with signs reading, "Intrastate Passengers."

An Atlanta Negro's suit asking admission to the University of Georgia has been reopened for possible action after being held in abeyance for two years. Attorney General Eugene Cook says he will seek postponement of a hearing until the current general assembly adjourns. Cook has announced that he will ask the assembly to declare the N.A.A.C.P. "subversive to the laws and constitution of the state of Georgia."

Denounce FBI 'Interference'

Three congressmen in the general assembly have denounced Attorney General Brownell for ordering an FBI investigation of Cobb county's failure to have a Negro on a certain jury. The FBI investigated the case of a Negro who was convicted and sentenced to die for the rape of a white woman. On appeal to the Supreme Court, the sentence was reversed on the ground that no Negro sat on the jury. After the investigation the FBI reported that Cobb county juries "are now and have been, since August 1954, chosen in a legal manner without lawful discrimination because of a person's race or color."

The Georgia congressmen charged that the order for the investigation was based on political motives, that it was an attempt "by cheap politicians to pander to local minority groups in quest of votes." Said Congressman Henderson Lanham: "The state of Georgia does not intend to submit to interference on the part of the federal government with administration of its criminal laws. Those of you who are not from the south had best take warning that if it can happen to us in the south, it can happen to you if a politically minded department of justice thinks it will promote its political welfare."

JAMES P. WESBERRY.

Methodists Give Record Sum For Home, Foreign Missions

At the annual meeting of the Methodist Board of Missions at Buck Hill Falls, Pa., in mid-January, it was revealed that the board's three divisions enjoyed a record income of $23,296,333 for the fiscal year 1954-55. This is an increase of $1,604,786 over 1953-54. The Woman's Division of Christian Service, which is the largest single source of Methodist missionary funds, reported contributions of $7,632,017. That division has voted an appropriation of $200,000 to be

expended over the next four years to help finance the study in the U.S. of around 100 foreign students annually. At the closing session of the annual meeting, 52 young men and women were commissioned missionaries or deaconesses.

Omaha Checks Housing Conditions

City Council Approves Federal-financed Survey on Redevelopment Needs

OMAHA, NEB., Feb. 8.—The program to clean up this city's substandard housing is moving ahead. Latest victory for the Omaha housing authority was the city council's 5-2 vote of approval for a $75,000 urban redevelopment survey. Victory came, however, only after 2½ hours of oratory both for and against the survey, which is to be financed by federal funds. Edward Stimson, pastor of Dundee Presbyterian Church and chairman of the community and civic relations committee of the Omaha council of churches, spoke in behalf of the survey, as did Carl Reinert, president of (Roman Catholic) Creighton University. Mayor John Rosenblatt, who has been playing a leading role in the city's efforts at slum cleanup, predicted: "I think the plan will be so good other communities will demand it." Creighton University, on the edge of the area to be surveyed, has announced a $14 million expansion program, including a $5 million medical center, over the next 10 years. The school's $517,100 grant from the Ford Foundation was the largest awarded to a Nebraska institution. Construction work on the medical center is not scheduled to begin until 1959.

Grinnell President Optimistic

Prophets of gloom concerning the future of church-related colleges may well avoid Pres. Howard R. Bowen of Grinnell (Iowa) College. He doesn't believe in gloom. "We all know there never was a time when private colleges had all the money they wanted, but that doesn't mean we shouldn't be optimistic today," he says. "Most of these colleges are making strides today that they have never made before. We've had tremendous cooperation from corporative interests, like the Ford Foundation." Congregational Christian-supported Grinnell received not only a "standard" grant from Ford but a "bonus" as well, because it was one of the leaders in raising faculty salaries.

Rural Church Defended, Praised

Approximately 125 laymen and clergy from smaller Nebraska communities attended the annual Nebraska town and country church conference held at the University of Nebraska's college of agriculture in Lincoln Jan. 25-26. They were told: "The greatest ministers of the Protestant church are not in our great city churches, but rather among those who minister to our rural people in the face-to-face relationships." The defender of the rural church and its ministry was Henry S. Randolph of New York city, secretary of the Presbyterian, U.S.A., division of town and country church. Elected 1956 president of the Nebraska town and country church commission was Frederick C. Nolte, pastor of Zion Lutheran Church near Lincoln.

Des Moines Council Wins United Canvass Award

The united church canvass sponsored by the Des Moines (Iowa) area council of churches has been chosen winner of the 1955 award of the National United Church Canvass for outstanding achievement by the 29 participating churches. The award is made annually to the community whose canvass is judged most praiseworthy, spiritually, cooperatively and financially. Joining together in

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a canvass for the first time, the churches added $150,000 to their pledges of the previous year—an increase of 20 per cent. John D. Clinton is executive of the council.

And So Forth

Drake University, Des Moines, Iowa, is observing the 75th anniversary of its founding with a series of special events throughout 1956.

The Omaha council of churches adopted a 1956 budget of $23,081.40, a hike of more than $5,000. The increase included a provision for an additional staff executive.

For the sixth consecutive year Omaha's famed civic organization, Ak-Sar-Ben, gave each of the city's eight nonprofit hospitals a Christmas check for $1,500. Since 1950 these hospitals have received $72,000 from Ak-Sar-Ben.

Douglas county (Omaha) is dedicating a new $300,000 juvenile detention center on the county hospital grounds this month. The building, designed for 50, will have facilities for the services of a physician, a clinical psychologist and psychiatrist, and others skilled in youth work. NORMAN TEMME.

Norfolk Pastors Speak for Integration

Their Association Votes 53-8 Against State's Plan to Bypass Decision

NORFOLK, VA., Jan. 25.—The clergy of the Virginia counties lying along the Potomac are not the only ministers in the state who support racial integration in public schools in spite of official efforts to bypass the Supreme Court decision ordering the practice. Months ago the Norfolk ministers' association, an interracial group which represents around 100 Protestant churches, appointed a committee to study the integration question and bring in recommendations.

Six days before Virginia's voters went to the polls to ballot on the referendum calling for a constitutional convention to devise a means of evading compliance with the decision, the committee presented its recommendations. It advised members of the association to go on record to the effect that the proposed plan is "unworthy of the support of our citizens," and bolstered this recommendation with a full quota of reasons.

Reducing the State Majority

The meeting at which the report was presented was featured by lively but friendly debate. A panel of speakers revealed how they expected to vote on the state referendum. The daily press gave the debate excellent coverage with front-page photographs. After the debate, the association voted 53-8 to adopt a resolution condemning the state's so-called Gray plan for avoiding public school integration. There were 7 abstentions. Perhaps a factor in the outcome was the courageous stand taken against the Gray plan by the press of the Baptist, Methodist and Presbyterian churches in Virginia. An equally forthright position, supported by detailed arguments, had been assumed in a statement issued Dec. 19 by the Peninsula Christian ministers' association. This group represents pastors from Hampton, Newport News and Warwick.

In the special poll Jan. 9, the citizens of Norfolk (population 296,000) voted 12,517 for the referendum, 10,839 against—53.5 and 46.5 per cent respectively. But vote in the state at large was more than 2-1 for the referendum, which authorizes a special convention to alter the constitution so tax funds can be paid pupils who wish to attend private, segregated schools.

A 'Christian' Preaching Mission

Ten years ago the Norfolk ministerial association launched an annual preaching mission. For the first six years the meetings were racially segregated. Then, in 1952, finding it impossible to make the meetings interracial, the association suspended them—better no mission than a segregated one. But early in 1954 the advocates of a truly nonsegregated mission (with no separation of seats) were able to influence public opinion sufficiently to warrant risking an interracial venture. In spite of prophecies of failure, the nonsegregated mission was a great success.

Now Norfolk has just had its second interracial mission. During the eight days it lasted, large crowds attended 84 meetings addressed by 18 Christian leaders—clergy and laymen—from all parts of the country. Civic clubs, business associations and high schools representing both whites and Negroes cooperated. In the massed chorus whose singing thrilled the audience, half the singers were white, half Negro.

On Jan. 22 the mission was brought to a climactic close by E. Stanley Jones, who spoke on "Jesus Is Lord" to an audience that overflowed the 4,000-seat auditorium, the city's largest. Dr. Jones said that in India, for which he was to leave two days later, he would tell the people that the Christians of the south are working on the racial problem, and with patience will solve it. Norfolk's example, he said, would make it easier to bring the gospel message to the people of India. FRANK A. BROWN.

Korea Builds an Armed Forces Chaplaincy

Half of Annual Graduating Theological Students Enter Military Service

SEOUL, KOREA, Feb. 4.—Before the recent civil war in Korea, the armed forces of this country had no chaplaincy. Now the Republic of Korea recognizes the chaplaincy as a necessary part of the armed forces. Each year half the graduates of the nation's five major theological seminaries must enlist in the chaplaincy and thereby fulfill their military duty to the country. The Republic of Korea's chaplains' bureau has now decided to establish a special school for chaplains. The first lectures will be given in April to 50 students sent by the republic's army, navy and air forces. It is hoped that the school will give to those who enroll new insight into how they may effectively minister to the spiritual welfare of the men in service.

Building, Rebuilding of Churches Proceeds

Thanks to the determination of Korean Christians to rebuild or restore churches and

in many new cases to create new ones, church buildings of every size and description are springing up about the countryside. Most of the new congregations start out in tents, over which white wooden crosses are suspended. Then lumber and brick are gathered together, and with joyful hearts the members of the congregations set about the actual work of construction. Beauty of church buildings and dignity of the worship services held in them are very precious to a people living in a land laid waste by war. Much help in the building of these churches has come through the U.S. Armed Forces Aid to Korea organization. Korean Christians are grateful for the signs of love and brotherhood which have reached from across the sea to demonstrate in a very tangible way the concern Christians have for one another.

Pres. Rhee, Dr. Choi Elected Methodist Elders

On Jan. 15, Chung dong Methodist Church here elected two new elders whose names are known throughout Korea: Pres. Syngman Rhee and Dr. Choi, minister of social welfare and health. Pres. Rhee has been an active member of the Methodist Church ever since his conversion to Christianity, which occurred when he was a young boy attending the Pai-Chai Hak-Dang school.

Await Arrival of Billy Graham

For the second time the American evangelist Billy Graham is to visit Korea in the course of a speaking tour of the Far East. He will spend three days in a campaign here, beginning with an open meeting in Seoul's public stadium Feb. 26. The next day all ministers, evangelists and other Christian leaders of the various denominations in the Seoul area will gather to hear him speak at Young Nak Presbyterian Church.

CHUNG CHOON KIM.

Filmstrips Ready to Help in 'Hour of Sharing'

Church World Service has produced four new sound filmstrips in time for local use leading up to the One Great Hour of Sharing appeal March 11. They are *The Year That Flowered* (Hongkong refugees), *A Matter of Fact* (share-our-surplus program), *On the Move* (need for clothing, bedding and food, and distribution of such supplies), and *The Waiting Ones* (resettlement of refugees in the U.S.). The filmstrips may be obtained (at $3 each) from denominational offices or from Church World Service, 215 Fourth Ave., New York 10.

Churchwomen's Groups Start W.C.C. Headquarters Gifts Rolling

Three U.S. women's church groups were responsible for the first three gifts toward building the new $750,000 World Council of Churches headquarters in Geneva. The Protestant Episcopal National Council's women's auxiliary designated a $10,000 gift as a memorial to Elizabeth Sibley Stebbins of Rochester, N. Y., lifelong champion of the ecumenical movement who died last year. United Lutheran Church Women took a $1,000 offering at its triennial meeting in Cleveland Oct. 1-5. On Jan. 14 the Methodist Women's Division of Christian Service authorized a $25,000 gift in honor of its president, Mrs. Frank Brooks of Mount Vernon, Iowa, one of the few women members of the World Council's Central Committee. The Methodist gift was earmarked for the library which is part of the council's expansion program.

The Church Roll

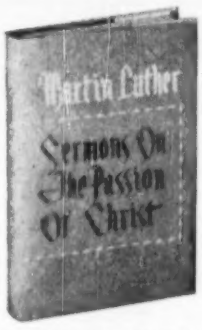
The West German government has conferred on Gerhard G. Dietrich, United Lutheran clergyman, the Officer's Cross of the Order of Merit in recognition of his six years as director of social service in Germany for Lutheran World Service.

Frank L. Hutchison, director of the Bridgeport, Conn., council for interchurch cooperation and The Christian Century's news correspondent for his state, has been named by the National Council of Churches as associate director of Church World Service's program in Asia and other non-European countries.

Robbins W. Barstow, director of the National Council's American overseas churches program, is on a nine-week tour to confer with leaders of the program in 17 countries. He will also meet with leaders of the ecumenical scholarship exchange program, which he heads in this country.

S. Allan Watson, Disciples minister who has been executive director of the Elgin, Ill., council of churches since 1950, has been called to the pastorate of the Union Church at La Paz, Bolivia. He will also teach part time at the American Institute (Methodist) in La Paz.

Walter A. Jensen, New York businessman and Evangelical Lutheran layman, has been appointed to a new post as supervisor of nontheatrical release of the Lutheran Church Productions' film *Martin Luther*.



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